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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JUNE, 1828.

A SERMON PREACHED AT THE CHRISTENING OF A CERTAINE JEW, AT LONDON, BY JOHN FOXE.

(Continued from page 125.)

I have declared unto you, what shall become of your nation and people. Now will I proceed to explain unto you of your temple, and place of prayer, whereupon you vaunt yourselves so much. The prophet therefore goeth forward: *In all places shall pure offerings be offered unto my name, from the rising of the sun, even to the going down of the same.* As if God would say, You Jews are so addicted to that only sanctuary and temple of the Lord, which he did erect amongst you long ago, as though he ought not be worshipped in any place else, and as though no nation in the whole earth might offer sacrifice unto the Lord, except you alone. And under colour of this prerogative being puffed up with pride, you swell with immeasurable vain-glorious persuasion of fleshly courage, and set all other nations at nought, as though you alone were the only inheritance of the Lord, and as

though you held him fast tied to your generation, with an inseparable chain of privileged bounty and favour, and so fast locked within the walls of your temple, that he could not be of power to depart from you, nor would not, for any cause, sequester himself from your temple. But to the end your blundered senses may no longer slumber in darkness, flattering yourselves with vain and counterfeit confidence of falsely-conceived opinion, I will by way of friendly advertisement pronounce, and even now do denounce and forewarn you, That the calling upon the name of the Lord, is not inseparably bound to place, time, or persons: but that the largess of his mercy is extended also upon all people, nations, and tongues, whether they be Jews or Gentiles, Scythians or Indians: and that this his loving-kindness, wherewith he embraceth all mankind, will reject no person from his fatherly protection: wheresoever his name is feared, and his majesty worshipped, there he doth indifferently distribute the gifts of his grace towards all per-

sons, without partiality. Yea, and because you shall understand my saying more plainly, behold I do protest unto you in the word of the Lord, that it shall come to pass, that you yourselves being Jews, and your whole race for the most part being cast away, and this your sanctuary (whereupon you boast so much) being utterly rejected, the Lord will transpose his loving countenance, not into one angle of the world among the Jews only, but will be magnified, and have the glory of his name called upon, in every place throughout all nations and tongues, wheresoever scattered over the face of the earth, from the rising of the sun, to the going down of the same, *For my name is great among the Gentiles, saith the Lord of hosts.* Hitherto you have heard the words of Malachi used towards your people.

It remaineth, lastly, that we speak of the sacrifices. For the prophet doth evidently declare, that innovation shall ensue of the sacrifices also, speaking in this wise: *Among the Gentiles, and in every place, incense and a pure offering shall be offered unto my name.* Well now, what manner of offerings be these of the Gentiles, which the prophet doth commend so highly? Be they sacrifices of goats, or calves? They be sacrifices of calves, truly, but such as the prophet Hosea mentioneth in his prophecy: *And we will render (saith he) the calves of our lips.* Verily these be the calves, wherewith the Lord is now well delighted. These calves do we offer, when acknowledging our unrighteousness, we yield humble thanks to the gracious goodness of God, who cleansing our wickedness with the fountain of the

blood and death of his dearly-beloved Son Christ Jesu, doth endue us with the inheritance of everlasting life. These be the spiritual offerings of the Gentiles, differing very much from the sacrifices of the Jews: for these are the pure offerings of the spirit, that consist not in bloody broiling of brute beasts, nor in smelling of flesh, nor are offered with the hands of priests imbrued with gore. And for that cause, the prophet doth call them clean. Well, then, and why are these offerings called clean, rather than the Jewish sacrifices? What! shall we say, that their blood-offerings are unclean, and their sacrifices defiled then? Verily, albeit the prophet doth not in express words verify the same, yet whoso shall duly ponder the substance and pith of his talk, shall easily discern, that the prophet, by secret implication, doth condemn the Jewish sacrifices, as polluted, and profane in the respect of offering of the heathen.

But here will one of your sect urge again, and demand, whether these sacrifices were not instituted by God at the first, and the ordinances of the same prescribed unto us by Moses? whether in them also were not contained the calves of lips, thanksgiving and purging of sins? whether God could be the author of any observances and ceremonies, that were not of all parts sincere, pure, and without blemish? For answer whereof, we do not deny, that those sacrifices were instituted on your behalf, by special commandment and sufferance of the high and most excellent law-maker Almighty God. But consideration must be had of the meaning, purpose, end, and time,

wherein they were to be frequented. Not that they were of value in their own nature, to purchase true righteousness, but to direct and lead us to the righteousness that was to come: not that you should account them as infallible pledges of perfect piety, but that Almighty God might train and instruct you with these, as with certain principles meanwhiles, until you might be made apt to receive higher mysteries. Not because the Great Lord and Father of spirits was delighted with the slaughter of brute beasts, of bloody gore of his creatures: but his good pleasure was, under these shadows, types, and figures, to prefigure the death of his only Son: who by his bloodshedding should be of power to wash men's consciences clean from all filth and corruption of sin: not because you should always lie nestling in these, and proceed no further, but to nurture your childhood, for a time were they delivered, lest by pursuing the error of the Gentiles, ye should either rush headlong into the idolatrous abominations of the heathen, or at the least restrain you instead of a school-master, in some orderly comeliness for a time, until the clear day should appear, wherein better things should be revealed, and the truth itself should shut up, and abolish those shadows and sacrifices.

Briefly to satisfy this matter in two words, two notes are chiefly to be observed in these kinds of sacrifices: namely, the use and the time. As concerning the use: Truly the due observation of those sacrifices was not of force by their own nature, to make a chosen and beloved people of God; but to be rules and principles, for that peo-

ple whom Moses had gathered to minister in his synagogue; not because they were able of themselves to give eternal salvation, but that they should foreshew the coming of him, in whom rested true safety, and withal should represent an outward shadow of inward holiness and cleanness of mind. And for that cause provision was made for such beasts only, that were clean, unspotted, and undefiled: hereby inducing the people of the old synagogue to learn, how they ought to behave themselves in their daily conversation, unblamable. As to that which appertaineth to the consideration of the time, this ought to be holden for certain, that those blood-offerings of the ceremonial law, were not delivered, because they should never cease, even as neither the temple was built, to the end it should never be razed and destroyed: or as though the overthrow thereof, should forthwith extinguish the worshipping of God withal, but were given for a time only, not to continue for ever, but transitory rather, and removable, remaining in use as certain exercises and introductions of outward discipline, until the blessed seed should come, in whom the promise took effect. And therefore Almighty God did with great care, long time as it were, allow the sacrifices, to nurture the weak capacity of the people of that rude age: by means whereof the said sacrifices had then their certain use and estimation, nor were adjudged unclean during that season. But as now, the estate of the time being altered, since the truth itself doth overspread the world with wonderful lightness, and the Sun of righteousness displayeth his

clear and palpable brightness: these carnal sacrifices and blood-offerings do utterly cease, and are altogether discharged from further use.

For what availeth to gaze after shadows, where the body is present to be beholden plainly? What senseless man will burn candle, or light a torch in sunshine at mid-day? who will grope for darkness in open light? or seek for night in clearest day? The cause why that butchery of silly beasts was permitted you for a time, was to inform your grossness, and tame the hardness of your hearts: that so, by view of visible signs, and representations of visible shadows, the Lord might train you along to the true and pure cleansing of sins, which was then to come. But now, since we are come to the truth itself (whereof the other were but shadows) it is a necessary consequence, that those things which were some time esteemed for clean, the very same again through alteration of time, may be accounted not only unclean and defiled, but filthy also, and abominable.

Which things being undoubtedly true, ye men of Israel, as may most manifestly appear unto you by the testimony and discourse of Malachi and other prophets, what extreme madness is this in you, to persevere still in so deep a slumber, dreaming yet about your old rotten tabernacles, your forlorn temple, your carnal worshippings, and moth-eaten sacrifices? But let us imagine and grant, by way of a case put, that you may recover your Jerusalem again, I would fain learn of you then, what you would do there. First, you will procure your temple to be built

up again. And why so? because ye may offer incense and sacrifice to God after your accustomed manner? As though that general Lord of all nations cannot be worshipped elsewhere, than in a blind angle of the world, at Jerusalem? And how then will the saying of the prophet Malachi be verified? who saith that the *time should come, when the Lord of Hosts should be worshipped in all places, and incense offered unto him throughout all the world, from the rising of the sun, to the going down thereof.* If you will so strait and restrain all worship due unto God, within the walls of your temple only, as it were locked fast in some closet, then I demand of you further, with what kind of sacrifice you will pacify your God, within that temple? forsooth with blood and butchery of beasts. But where is then that pure and undefiled offering mentioned by Malachi, which is not imbrued with slaughter, I suppose, but performed by spiritual sacrifices?

Finally, with what argument can you persuade, that the living God ought to be worshipped more properly and peculiarly of you Jews, than of all other nations, namely, since you are so plainly convinced with the express testimony of Malachi? who making no mention of the Jews, doth prophesy, that the name of God shall be had in great admiration amongst the Gentiles. What answer will you make, also, to that promise of the same Malachi, in the chapter following: where foretelling the signs and tokens that should go before the coming of Messias: to wit, That his forerunner should come first and *prepare the way before the face of the Lord?* And

immediately saith, *And the Lord whom ye seek, shall speedily come to his holy temple, even the angel of the covenant whom you desire, &c.* What? came not that same forerunner that was promised? Was not his voice heard also in the desert according to the prophecy of Isaiah, crying out as loud as he could, to the end *you should prepare the way of the Lord, and should make straight in the desert a path for your God.* Why did you not make preparation then? Why did you not receive the angel of the covenant, whom ye desired, coming into his holy temple? Nay, rather, why did you banish him from out your synagogue? why did you daily exclude him from thence, railing continually upon the Lord with outrageous reproaches, and taunting blasphemies? What punishment or torture may be imagined horrible enough to countervail so execrable outrages?

Also, by the way, here is not to be passed over in silence, the saying of the same prophet, annexed in the end of the same chapter, concerning that dreadful and terrible day of the Lord, wherewith he will overwhelm the proud and wicked doers, whom that hot scorching day, even as an hot burning oven should devour, as flame consumeth the stubble, leaving neither branch nor root of them.

But you will say, that this threatening doth concern others, and appertaineth nothing at all to you. Yes, truly, the very order, proceeding, and event of the matter do most manifestly convince, that this direful threatening was denounced against you chiefly: whose words that ensue hereupon immediately, are these: *Behold* (saith

he) *I will send you Elias the prophet, before the coming of the great and fearful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest haply I come and smite the earth with cursing.* And to whom must this Elias be sent, but unto you? and therefore, what land shall be accursed but you? Finally, what signifieth the word *anathema*, but a certain final destruction of all mankind, except those persons only, whom Elias should reduce to amendment of conversation? For God hath not so utterly rejected his people, that no remnant thereof shall be saved, as I declared before unto you out of St. Paul.

But I will cease to surcharge you with more testimonies, adding only one or two places: first, out of the book of Genesis, and then out of the prophet Hosea: wherein it shall not be needful to use long discourse. For who is so ignorant in the holy Scriptures, that understandeth not what is meant by that sceptre which the patriarch Jacob, inspired by divine oracle, did boldly pronounce, *should never be removed from the tribe of Judah?* And who is he, at the length, but even the same whom the prophet Isaiah describeth, saying, *I have given him for a governor and teacher of the Gentiles*—which sentencce the holy patriarch, inspired with the same Holy Ghost, did long before, in the same sense profess, though in other words: *And the Gentiles shall be gathered unto him.* But as then was not the sceptre yet of power in Israel. But the godly greyheaded father, foreseeing long before, the events of things to come, did prophesy of Judah in this wise: *The sceptre or mace of*

the empire shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and the gathering of the Gentiles shall be unto him. Howsoever some Talmudists do practise to pervert this place with most frivolous cavillations: yea, though all the upstart rabbins would burst in sunder, yet can this sentence by no violent wrest be framed applicable otherwise, but that two special matters must necessarily be grounded thereupon. First, that Judah and his tribe should be invested in the title, and the interest of his kingdom. Next, that this prerogative should endure unmoveable, until Messias did come, unto whom the Gentiles should gather themselves. And to the same effect tendeth the interpretation of Jonathan and others, who lived long before the age of Christ, whose words, who listeth to hear, are these: "The king's seat shall not be taken or depart from the house of Judah: neither shall lawgivers want of their children's children, until the time that Messias shall come, to whom the kingdom doth belong. And all the kings of the earth shall become his vassals. How beautiful is this Messias, that shall come to continue in the house of Judah? He shall gird up his loins and go forth to battle against his enemies, and the kings and their princes shall be slain. He shall dye the rivers red with the blood of the slain: his teeth shall be ordered with knowledge, lest he partake the fruits of their spoils and wrong doings. The hills shall look red with their vines, and their wine-presses with the wine: the fields shall be adorned with beautiful blossom by reason of the abundance of fruits, of beasts, and sheep," &c. Thus much thought

I good to rehearse out of Jonathan: yet have we no need, (praised be God) to vouch any commentaries of the Jews, to manifest the mysteries of the holy Scripture, namely, since there can be no better interpreter of the prophetic Scriptures than time, and approved experience of the successes thereof.

The testimony that I thought good to borrow out of Hosea, most worthy to be noted of you that are Jews, is that which he setteth down in the first chapter of his prophecy, where the prophet, inveighing against Israel, useth this speech: *Call his name (saith he) not my people, because you are not my people, therefore will I not be yours, &c.* Whereby you may plainly perceive the saying of St. Paul confirmed by the prophet, to wit: the same which he teacheth concerning the natural branches, which he said were hewn off from the olive-tree. And now, ye men of Israel, where is that your arrogant vain-glorious vaunt of the offspring of your kindred? If to be issued of the race of Abraham be prized so highly in the sight of God, what meaneth, then, this casting away of the Israelites, mentioned by the prophet? what signifieth that special choice, and calling of the Gentiles, and the wild olive-tree to be planted in their place? For so we read the promise set down by the prophet: *And the number of the children of Israel (saith he) shall be as the sand of the sea, which cannot be measured and told. And in the place where it was said, Ye are not my people, it shall be said unto them, You are the sons of the living God.* It was a singular prerogative for them, not being Israelites born, to be named and numbered

amongst the true children of Israel. But that other did far surmount, that being before the brood of the devil, they should now be called the sons of the living God. And to whom, I beseech you, is this unspeakable benefit promised? forsooth neither to the Israelites nor to the Jews, nor to them which seemed to appertain unto God, but to them which were altogether severed and estranged from God: the very abject and idolatrous Gentiles, barbarous and uncircumcised heathen, whom the incomprehensible mercy of God will join near unto himself, and will ingraft them into the root of his own natural olive-tree, having first cut off the natural branches, in whose stead he shall gather the Gentiles together, from out a wild olive-tree, in such plentiful abundance and infinite heaps, as will not be comprehended within the territory of Palestine only, but like unto the sands of the sea, will replenish the whole world, far and wide, from the rising of the sun to the going down of the same.

Ye have heard the mind and purport of the prophet, which if ye suppose to be as yet not accomplished for your behoof, through the Gospel of Messias, our Lord and Saviour, open your eyelids, if you be not blind, and behold the innumerable multitude of people and tongues, which every where throughout the world, do profess the true worshipping of God: number them, if you be able; but if the quantity be so infinite as the sand of the sea, exceeding all reach and compass of number, you may easily conjecture thereby, ye men of Israel, into what straits your wilful ignorance forceth you, and how perilous that forward blindness of yours is, and withal

bethink yourselves in time, what were best for you to embrace from henceforth: nay, rather, how foolishly you have behaved yourselves heretofore. God did send his only-begotten son into the world, the seed of a woman, and born of a virgin, whose parentage and kindred, from whence he issued, because you did not know, and nevertheless were amazed to behold his heavenly power in doing miracles, his wonderful clemency employed to the cure of all manner of diseases, and casting out of devils; yet being swallowed up of extreme madness, and overwhelmed with blind rancour and cankered malice, you did most cruelly despoil him of life, and spilt his guiltless blood, without all cause of offence. For why may I not justly accuse you, as partakers of the same crime, since ye do, with whole bent affection of hateful despite, pursue the imbrued steps of your bloody sires, and gladly allow of that execrable murder.

And therefore thou art duly charged with the guilt of innocent blood. Thou didst receive Cæsar to be thy king, refusing Christ: continue his bonds slave still. Yet this worketh no grace in thee, nor allureth thee to abandon thy dotting error: for thou dost as yet breathe out villany against the King of the Jews, whose name we have in greatest estimation. But what thinkest thou to gain by kicking against the pricks? Dost thou not perceive, how God hath made frustrate all thy devices, contrary to thine expectation? Dost thou not see, how thy mischievous practices recoil back upon thine own head? Dost thou not feel thy downfall into the pit which thyself hast digged? Thou seest the temple so razed and over-

thrown to the ground, that no stone thereof can be found: thou dost see thy religion utterly abolished, the priesthood, the law, the kingdom, your cities, your nation, your race and kindred, wholly extinguished: briefly, thou canst recount no one thing remaining, but a few wretched wanderers and contemptible renegades, true monuments of the outrageous insolency, and miserable calamity of their forlorn forefathers: yea, that seely small portion also, enduring through none other privilege, than by this commendation of Paul, and the gentle sufferance of the Christians. And being thus continually turmoiled with sundry miseries, notwithstanding God's just judgment doth daily execute new increases of his severe wrath against you: yet are your minds so intoxicated with the poison of bewitched ignorance, that these wonderful scourges can ply your hearts to no better grace, persisting still in perverse frowardness, as that these pinching plagues (the horror whereof might have prevailed to procure amendment) seem rather to stir and provoke you to further cruelty. For albeit you do plainly perceive, and cannot deny, but that all whatsoever your own prophets have foretold of the Messias, is absolutely accomplished in the person of Christ Jesus: albeit you may easily learn out of the holy Scriptures, and by continual experience and successes of times, that there is none other Christ, but even the same whom the whole world doth worship at this present: albeit you sensibly feel that you are become a mockery, not to Almighty God only, but accounted also no better than renegades of all nations of the world: yet do ye curse Christ in

your synagogues daily, and expect yet another Messias (I know not whom) which you shall never see, but in that terrible and dreadful day of wrath, at what time, maugre your teeth, you shall behold him whom you have cruelly crucified. What monstrous hardness of heart is this, ye men and Hebrews, that so many heavenly oracles of so many of your own prophets, so many manifest testimonies of sacred Scriptures, so many horrible punishments, so many unmerciful plagues, wherewith your nation is, and hath been, continually tormented, cannot induce you to conceive some sparkle of true repentance? The Romans did ransack you with such outrage in their conquest, that they spared neither young nor old, men, women, nor infants; neither left one stone standing upon another of your whole city. Finally, your habitations are become waste and desolate, ye have now neither city nor temple, kingdom nor priesthood, people nor prophet, and, which of all other is most lamentable, you have eyes that cannot see, ears that cannot hear, hearts that cannot understand, whereby you may repent, and be converted to your liege Lord and sovereign King.

But go ye to: let all that which is past be imputed either to your ignorance, or to the wrathful vengeance of God for your unbelief sake, because ye knew not the time of your visitation. And being allured and stirred up to better remembrance, by so manifold examples, learn now at the length, by the preaching of the Gospel, to acknowledge our Christ Jesu the Lord of peace, of meekness, and of humility, to be the only Messias, sent from God the Fa-

ther; in whose name all nations of the earth shall be saved, and to whom all knees in heaven and earth ought to bow down, and prostrate themselves. There was sometimes an unsavoury season of darkened ignorance, when as our temples also were polluted with filthy idolatry; but now, since all clouds of foggy superstition are for the more part scattered and vanished out of sight, and the clear dawning of the lightsome truth of Christ's Gospel displayeth its orient beams, tread no longer the dirty track of superstitious mismasses, but return with us, and be made partakers of the lively well-spring of sincere and pure doctrine. The same Christ, whom you do persecute, must be worshipped: whose doctrine you do practise to root out, even he doth offer you salvation freely and frankly. The same whom you contemptuously entreated as a man, is worshipped in all the world both God and man, howsoever ye despised him (as Joseph was some time rejected of his brethren), yet reigneth he in the glory of his Father: whom your mortal men believed to die the natural death, the same revived again immortal, and shall live in immortality for ever. Whom your forefathers embased under the noisy rabble of the people, and accounted for an abject, and outcast of men, even to his majesty do all the lofty estates, and stately powers of heaven and earth prostrate and humble themselves; that the saying of Isaiah may aptly be verified in this place, *The kings of the earth shall stop their mouths before him.* Whom you reproached with the most shameful death of the cross, his very same cross is turned

into his glory, to our salvation, to the judgment of the world, to the destruction of his enemies, and everlasting consolation of them that be redeemed. So that here again the prophecy of Isaiah may seem to take effect: *And everlasting joy shall be upon their heads, and sorrow and mourning shall flee away.* Finally, whose name your forefathers hoped to have been razed out of all men's memory, the very same name hath God magnified above all the glory of angels and men: at the calling upon whose name, the dead arise again, maladies are cured, devils do tremble and quake for fear, unclean spirits are tormented, and flee away; yea, the whole hierarchy of angels doth bow down and worship. Now forasmuch as these things are so manifest, that no man can be ignorant of them, I do wonder much what reason you can allege, to colour obstinate contumacy, who being taught by so many examples, can content yourselves nevertheless to lie still musing and slumbering in vanishing shadows; and, neglecting the very natural Son of God, can grope like buzzards, after a senseless imaginative shape, of I know not what Messiah: when as your true Messiah is already come, or besides him else shall never any one come; unless all your own prophets were liars, who have described unto you none other Messiah, but this one only person.

(To be continued.)

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## ON THE PROPHECY OF BALAAM.

*To the Editors of the Jewish Expositor.*

Gentlemen,

As the subject of prophecy, both in regard to events past and future, is at the present period much occupying the attention of Christians, and as the restoration of the Jews is closely connected with it, may I be permitted to offer a few remarks upon the topic? not for the purpose of controversy, or to gratify a vain curiosity, but rather to awaken attention to what God is doing in the world, and to shew how that Jehovah performeth nothing *that he hath not first revealed to his servants the prophets.*

That part of the revelation of the Most High to which I would now refer is, the memorable prophecy of Balaam. Respecting his real character I need advance nothing; he is awfully distinguished as "loving the wages of unrighteousness," and as "seeking," though unsuccessfully, "enchancements and divinations against Israel." This, however, in no degree invalidates the truths which he delivered; it rather adds to their weight. What he uttered is not the blind and partial testimony of a friend, but the unwilling evidence of an enemy; whence I consider the predictions of Balaam concerning Israel, as they were amongst the *first*, so are they of the most valuable of all that has been written of that wonderful people. As he was one of the first who prophesied concerning Israel, he must be expected to take but an indistinct view—to draw a very faint outline of the designs of God towards Israel: yet however indistinct that view might be, and however faint that outline might appear, yet it

was most correct; and since in subsequent ages those views have been confirmed, and that outline filled up, it is most manifest, that even the early predictions of Balaam had respect to God's dealings with his peculiar people, to the time of their restoration, and tracing their course onward, till the final consummation of all things.

The first distinct prophecy of Balaam occurs in Numbers xxiii. 9, 10, "For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel."

Here he first points out their *separation*, and the perpetuity of it, a thing utterly without precedent, and its continuance the most unlikely event in the world. All other families had been amalgamated in one mass, and a distinct nation soon becomes absorbed in the people amongst whom it dwells; but a controuling and superintending Providence had from the time of Abraham kept a broad line of demarcation between that race and the surrounding nations, and there was a pledge given, that it should so remain to the end. When in the life-time of Jacob his sons and daughter were about to be incorporated with the Shechemites,—and this even with the consent of the patriarch,—Simcon and Levi destroyed the plot by perpetrating a most bloody deed, so that even their father said, "Cursed be their anger, for it was fierce; and their wrath, for it was cruel;" as if ignorant that, with whatever personal feelings, they yet acted under the guidance of the Most High.

A fatal end was threatened to this separation, when Israel went down into Egypt. What was so likely as that this family would be lost amongst that numerous people? Joseph their brother had already intermarried with them! Union with the family would not have been counted a dishonourable alliance, since the principal person of it was "governor over all the land." But the apparently trifling and incidental circumstance of the *men being shepherds*, raised an insurmountable obstacle to any extensive or permanent union. It is said, "Every shepherd is an abomination to the Egyptians. (See Gen. xli. 34.) Hence they must needs have the land of Goshen appointed to them as their own city to dwell in, and this for the strongest political reasons, and to prevent those feuds and contentions which must otherwise necessarily for ever embroil them.

This separation moreover was secured by the object of Israel's worship. They served JEHOVAH ELORM, while other nations worshipped idols. God made a distinct covenant with their father Abraham, in which they were included, as it is recorded in Gen. xii. 1—3, "Get thee out of thy country, and from thy kindred, and from thy father's house, to a land that I will shew thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing, and in thee shall all families of the earth be blessed."

They had also a *distinct mode of worship*, very different from all other people. In the remarkable vision which Abraham had, as recorded in Gen. xv., he was commanded to take an heifer, a ram, a she-goat, a turtle-dove, and a

young pigeon, and to divide the beasts, cutting them asunder, that the burning lamp might pass through between the separated parts (ver. 17); and these were used as instruments in confirmation of the covenant which God then renewed to the patriarch and his seed. All these respective creatures were afterwards ordained through Moses, as sacrifices to be offered up in the religious services of the people, and these very creatures were the *objects of worship amongst other nations, and the Egyptians likewise*; hence in Exodus viii. 25, 26, when Pharaoh said to Moses, "Go ye, sacrifice to God in the land, Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?"

Their *habits in respect of food were different from those of other people*. The distinction betwixt clean and unclean animals fit for food was peculiar to them, and likewise between the *different parts* of the same animal. And this is a feature in their character, *not merely recorded in history; it distinguishes that people to the present hour*, so that Jews and Christians cannot usually eat together. And to make the separation perfect and complete, the posterity of Abraham were to abide in the land of Canaan, which was given to Abraham as a possession; and though by reason of sin they have been driven from it, and the Holy Land and the temple are trodden under foot, yet they have never alienated it. The present possession of it by the Turks is an acknowledged usurpation, from

which they expect to be ejected ; so that whether we look at the past, the present, or the future, we see the overwhelming evidence of the truth of the prophecy, "The people shall dwell alone."

It is very interesting to trace the care of Divine Providence over this singular people after their settlement in Canaan.

Though it may not appear to be very remarkable, that the Israelites should remain alone on their establishment in Canaan, seeing that they were prohibited forming an alliance with the people of the land ; yet their being carried captive to Babylon, threatened to destroy their distinctive character. To a certain extent, moreover, we find that the Jews did marry strange wives. (See Nehem. xiii.) But still the necessary separation could not be lost sight of. When upon enquiry at the restoration under the second temple, it was found that some of the priests had participated in this thing, they were, as polluted, put from the priesthood. (See Ezra ii. 62.) Nor did all the conquests of the Roman arms, and the convulsions of the mightiest empires, effect any change. The Jews were sifted among all nations, but not one grain fell to the earth. Moreover, the edicts published concerning them are on record. At one time "Claudius commanded all Jews to depart from Rome;" (Acts xviii. 2;) and up to the present hour they are a marked people in *that city*, being obliged to wear a badge to distinguish them. And surely they shall so continue, "till the Spirit be poured out from on high," when they shall acknowledge Christ, and be gathered together, as the prophet has it, and they shall appoint themselves

one head, and they shall come out of the land ; for great shall be the day of Jezreel. (Hosea i. 11.)

The Jews having continued through so many ages a distinct and separate people, has always been considered a fact corroborative of the truth of the Scriptures, as most confounding to the infidel, and as that which will serve to overwhelm every gainsayer with confusion at the last day. This first prediction of Balaam, which has received, and is still receiving, such a full and perfect accomplishment, whilst it serves to shew the faithfulness and truth of God in this respect, encourages the most attentive perusal of other parts of this prophecy, and warrants the most boundless confidence that all which Jehovah has said he will do—that every thing he has promised, he will make it good.

Nor is this subject uninteresting to the Christian Church. God has a chosen and select people upon earth, of which the Jewish Church is but the type. Where is now the temporal covenant which God made with Abraham? Where the external privileges of that people? Where their temple and sacrifices, and their future earthly glory? The one is gone, and the other, bright and splendid as it may be, will pass away ; for though the millennial happiness shall last through future ages, yet the time must come, when "Christ shall deliver up the kingdom to the Father."—"When the Son also himself shall be subject to him that put all things under him, and God shall be all in all." But types and figures shall be lost in one eternal reality—Jew and Gentile be no longer separate, and all be one in Christ Jesus for ever.

TIMOTHEUS.

## BIBLIOTHECA SUSSEXIANA.

## RABBINICAL BIOGRAPHY.

No. 1.—*Rabbi Abraham Aben-Ezra.*

RABBI ABRAHAM ABEN-EZRA was an elegant writer, and held in high estimation both by Jews and Christians. He was a native of Spain, born at Toledo, in the year 1099. He was a man of most extensive learning, being well skilled in grammar, philosophy, astronomy, and medicine. He was intimately acquainted with Hebrew, Chaldee, and Arabic; and published many works in these learned languages. His style has been much admired for its elegance, conciseness, and perspicuity. By his countrymen he was called "The Wise," and Maimonides, who was contemporary with Aben-Ezra, held him in such high estimation, that, in a letter of instruction addressed to his son, he commands him to study the writings of Aben-Ezra continually, and to study no others, he regarding them as the most excellent, useful, elegant, learned, and abounding with sound judgment. His style has been said to approach nearly that of the Holy Scriptures, and his commentaries upon the several books of the Old Testament are remarkable for the learning they display, and the strict manner in which the literal sense has been adhered to. Besides his commentaries, and other theological works, he composed many on grammatical and astronomical subjects, some of which are in print. He is reputed to be the inventor of the division of the celestial sphere by the equator. He travelled in most parts of Europe, and associated with the most

learned of his time. His works are dated at various places, from which we may partly learn the course of his travels. He was at Mantua in 1145, at Rhodes in 1156, in England in 1159, and at Rome in 1167. He is supposed to have lived seventy-five years, but the precise period of his death is unknown. De Rossi gives a list of twenty-nine works written by Aben-Ezra.\*

No. 2.—*Rabbi Levi Ben Gershon; or, Gersonides Levi.*

This celebrated rabbi was a native of Bagnolo, a town in Provence, and born in 1288. He died at Perpignan in 1370. He was a physician, and very learned in the sciences. He wrote commentaries on the works of Aristotle, and composed several astronomical treatises; one in particular on the motions of the celestial bodies. His exposition of the Scriptures is full of knowledge, and the style is very elegant. His commentary on the Pentateuch has been several times printed.

No. 3.—*Rabbi David Kimchi.*

Rabbi David Kimchi, the son of Joseph, the celebrated rabbin, flourished in the 12th and 13th centuries. He is frequently called Radak by the Jews, that name being formed by the initials of his name. David Kimchi, who was born at Narbonne, (at that time annexed to the Crown of Castile,) was perhaps the most celebrated Spanish rabbi of the time in which he lived, and his works are very numerous. The Kimchi family was composed of learned men,

\* Rossi Dizionario Storico degli Autori Ebrei.

deeply versed in Hebrew and biblical literature. As a grammarian and Hebrew interpreter, Kimchi has been universally esteemed and followed, both by Jews and Christians. He is said to have been a warm admirer of the Moreh Nevuchim of Moses Maimonides; and he was appointed, in 1232, arbiter of the disputes between the Spanish and French Synagogues, on the works of that author. His commentary, printed for the first time in 1485, has been printed in all the Rabbinical Bibles, and several times without the text. De Rossi,\* well versed in Hebrew literature, has enumerated the chief of the works of Kimchi. He lived to a very advanced age, but neither the exact date of his birth nor of his decease is known.

Sanctus Pagninus is said to have borrowed the chief part of his Hebrew Lexicon and Grammar from the writings of Kimchi.

#### No. 4.—*Moses Maimonides.*

Moses Maimonides, one of the most celebrated Jewish writers, was the son of Maimon, a learned rabbi, and born of an illustrious family at Cordova, in Spain, in 1139. The date of his birth is obtained from the following subscription by Maimonides himself, at the conclusion of his Mishnic commentary, in the edition of Naples, 1492:—"I, Moses, son of R. Maimon, Judge, son of R. Joseph, the Wise, or the Doctor, son of R. Isaac, Judge, son of R. Joseph, Judge, son of R. Obadiah, Judge, son of R. Salomon, teacher of R. Obadiah and Judge,

(may the memory of the saints be blessed!) began to compose the commentary of this book at the age of twenty-three; and I finished it in Egypt, when thirty years old, the seventy-ninth year of the Contracts."\* He went into Egypt at an early period of his life, and from this circumstance is frequently called "Moses the Egyptian." The Jews are unable to set bounds to the veneration in which this learned man is held: he is called, "The Great Eagle;" "The Eagle of the Doctors;" "The Great Luminary;" "The Glory of the East;" "The Light of the West;" and they add, that "From Moses unto Moses, there arose none like until Moses." This will suffice to show the very high opinion entertained of this celebrated man by his countrymen.

It appears from a decree† issued by Abdelmumen ben Ali Alkumi, King of Cordova, that all Jews and Christians who refused to embrace Mahomedanism were expelled the country. Maimonides affected to embrace it, and acquiesced in all its customs and rites, until his affairs were sufficiently arranged to admit of his departure into Egypt. Upon his arrival at Fostat, he again professed the Jewish religion, and opened a school of philosophy, became a physician, and supported himself for a time by the produce of the sale of his jewels. When Alfadel Abdel Rachim ben Ali Albasan became ruler of Egypt, he took Maimonides under his protection, and appointed him his physician, with an annual salary. In this character he appears to have been very conspicuous;

\* Rossi Dizionario Storico degli Autori Ebrei, p. 185.

\* Rossi Dizionario, ii. 21.  
† Casiri Bibl. Arab. Hisp. i. 293.

for in a letter from Maimonides to Tybbon, who had by letter consulted him upon some difficult points, he replies, "I am so perpetually engaged, that it will be impossible for you to reap any advantage from me, or even to obtain a single hour's private conversation with me in any part of the four-and-twenty. I live in Egypt, the king in Alkaira; which places us two sabbath-days' journey asunder. My common attendance upon the King is once every morning: but when his Majesty, his concubines, or any of the Royal Family, are the least indisposed, I am not suffered to stir a foot from them; so that my whole time, you see, is almost spent at court. In short, I go to Alkaira every morning early, and if all be well there, return home about noon; where, however, I no sooner arrive, than I find my house surrounded with many different sorts of people, Jews and Gentiles, rich men and poor, magistrates and mechanics, friends as well as enemies, who have all been waiting impatiently for me. As I am generally half famished upon my return to Alkaira, I prevail with this multitude, as well as I can, to suffer me to regale myself with some dinner; and as soon as I have done, I attend this crowd of patients, with whom, what with examining into their particular maladies, and what with prescribing for them, I am often detained till it is night; and I am always so fatigued at last, that I can scarcely speak, or even keep myself awake. And this is my constant way of life," &c. His knowledge of divinity was equal to his knowledge of medicine. He was learned in a great number of languages, and skilled in all arts and sciences. He was particu-

larly eminent in mathematics. His works are very numerous, and although written originally in Arabic, Chaldee, and Greek, are rarely met with but in Hebrew or Latin translations. His commentary on the Mishna, and his Moreh Nevochim, are the most celebrated of his works. He died in the year 1208, having completed his seventieth year. His death excited general grief, and he was mourned by all the synagogues of the east and west. Those of Cairo, Alexandria, and Jerusalem, ordered a public mourning for three days, during which period a solemn fast was observed. The year in which he died has been called, "Lamentum lamentabile." He was buried in the Holy Land.\*

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No. 5.—*Menasseh Ben Israel.*

Menasseh Ben Israel, a Portuguese Jew, and one of the most distinguished writers of the Jewish nation, of the 17th century, was born in the year 1604. He was educated in Holland, to which country his father, Joseph Ben Israel, had fled from the persecutions of the Portuguese Inquisition. Here Menasseh, under the care of a rabbi called Isaac Uriel, pursued his Hebrew studies, and made such distinguished progress, that upon the decease of his preceptor, he was appointed his successor, as preacher and expounder of the Talmud in the synagogue of Amsterdam, though at that time only eighteen years of age. He had been accustomed to public speaking from the age of fifteen, and had attained such reputation by his exhibitions, that he held his high office for many years

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\* Rossi. Chalmers.

with distinguished success. He married into the Abarbanel family, of which he was exceedingly proud; for amongst the Jews that family was esteemed, as being descended from the royal race of David. Of this connexion he even boasts in the dedication to Ferdinand III. of his work on the Immortality of the Soul. The income arising from his public situation not being sufficient to support himself and his family, he set up a printing-press in his house, and there executed many works, particularly three editions of the Bible. It is said that, under the protectorate of Cromwell, he came over to England, in order to solicit leave for the settlement of the Jews in this country, and actually obtained greater privileges for his nation, than they had ever enjoyed before in this country; and, in 1656 published an "Apology for the Jews," in the English language, which may be seen in the second volume of the "Phoenix." In this work may be found a list of the works of Menasseh Ben Israel, either published or ready for the press. Mr. Chalmers states his death to have occurred at Amsterdam, in 1659; but De Rossi places it at Middleburg, in 1657, making him fifty-three years old. This latter writer, who is more circumstantial on the life of Menasseh Ben Israel than any other author, informs us, that the Jews of Amsterdam were desirous of possessing his body, and that they obtained, and buried it with honour, and at the public expense.

He had an extensive intercourse with learned men, and was highly esteemed by them. He was a man of extraordinary erudition and great understanding, a theologian, and a philosopher. He had a

knowledge of many languages; but his excessive vanity diminishes much the lustre of his character. For a copious list of his works I must refer the reader to De Rossi, where they will be found enumerated, and accompanied by slight notices of their character, value, &c.\*



LETTERS TO JEWISH CHILDREN.

No. VII.

February 3, 1827.

My dear Boys,

THE Egyptians had injured and oppressed Israel, so that they were deprived of all that they possessed, except their cattle, and forced to labour for their cruel tyrants. The Lord therefore made the Egyptians give them their wages at last, by loading them with the spoil of Egypt; jewels of silver and gold, and raiment. So they went out with great wealth, and their flocks and herds with them. "There was not one feeble person among their tribes." This was a great miracle, in a company of about *six hundred thousand* men, with women and children not numbered. The oldest people were strong for their age; the little babies were healthy. Oh, when did the Lord do thus for any other nation! They went out, but where should they go? They had always lived in Egypt, and even Moses and Aaron, their leaders, had no place provided for them, that they knew of. They were numerous enough to people a great country, but how could they tell where that country was? Had they maps to look at? No;

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\* Chalmers' Biog. Dict. De Rossi Dizionario degli Ebrei Autori.

but they looked up, and saw in the bright blue sky a dark cloud, making a tall pillar: this moved on before, and where it moved they followed. The Lord was guiding them! the Lord was guarding them! The Lord, even the Mighty God, was their Commander—their King! They were like a silly flock of sheep seeking better pastures. The Lord was their Shepherd! They had no warlike weapons, no chariots or armour; they could not protect themselves if assailed, much less their wives, their children, and their herds. The Lord was their defence, and his banner over them was love!

Following the cloudy pillar, they journeyed along—night drew near; and probably their hearts began to fail, for a dark cloud would be no guidance in the night; and where should they go, ignorant of the road, and afraid to loiter, because the Egyptians might follow? If these were their feelings, when at sunset they encamped in Etham, at the edge of the wilderness, they were soon relieved from fear: as the sky darkened, the cloud became bright—what had been a dusky pillar in the sunshine, became a pillar of fire when light was needed. The watchman of Israel neither slumbereth nor sleepeth; and your fathers went to rest that night, my boys, assured that the eye of Jehovah was open and awake, to guard them from all evil. O what a glorious change, from the harsh bondage of an Egyptian task-master, to the tender care of Him, who, as a father pitieth his own children, had compassion on them! It may be your lot, in following the path which God appoints you, to find, through the short day of life, dark-

ness and sorrow the companions of your way, so that in going along where you know your duty lies, you may seem to be following a black cloud; because you may find the world will hate and persecute you; but go on, when the night of death appears, that cloud will become a glorious shining light; you will see that if you were sad while the world was gay, then, when the world is afraid, and shrinks from the darkness of death, you will be able to lie down, rejoicing in the light of your Saviour's love.

The Lord bade the Israelites encamp again close by the side of the sea, and just near the great temple of Baal, or the Sun, whom the Egyptians worshipped instead of the God who made it. He brought his people to defy these idol gods, and the whole nation who trusted in them. Pharaoh pursued with all his host; and they encamped at a little distance. Now were the Israelites terrified indeed; they saw a mighty army, the whole power of a great nation, commanded by its king, coming after them with horses, and chariots, and all that could alarm them, coming to slay, or to carry them away again captives, as it pleased them. Thus, though the fiery pillar was yet before their eyes, the people began to murmur against the Lord, and to upbraid Moses for bringing them out of Egypt: but their unbelief did not hinder God's mercy, "He wrought for his name's sake," and had compassion on them still. The pillar removed to the back of the camp, and stood between Israel and the Egyptians; to the former it gave light all night, but to their enemies it was dark, so dark that they dared not move forward.

But the Lord commanded the children of Israel to go on: they must go through the sea, for that was before them, while the Egyptians were behind. The waters of the sea parted in two, and your fathers went down into the depths of its channels. What a scene! there they were, a party of shepherds and herdsmen, and poor brick-makers, with their wives and little ones; and they had the Lord, the Maker of heaven and earth, for their leader—his sign was in the heavens, a great column of fire above them, giving perfect light to this great company of people—on their right hand and on their left were the billows of the great deep, which, instead of drowning them, made a wall on each side—beneath them were the rocks and sands that form the bottom of the sea, over which they safely walked—behind them was the terrible army of Pharaoh, prepared to destroy them entirely, and quite able to do so, but not allowed to come near them—covered with black darkness, while all was clear as day with Israel. And near this was the great Temple of the Sun, which, though honoured as a god, could not give one little ray of light, to help its worshippers out of their perplexity. You may think, and think again upon this; you can fancy nothing so grand and awful. The Lord was going to fight for Israel—he turned night into day, and the sea into dry land for Israel—he prepared to destroy nearly a whole nation because they persecuted Israel! Boys, are you ashamed to be called Jews?

It was not enough that Israel should be thus delivered; God would shew them yet again, how exceeding terrible he is in his

wrath; he would destroy before their eyes the host of the Egyptians who had wished to destroy them. So he permitted these mad enemies to follow Israel into the channel of the sea, which they did, I suppose, without knowing it, because of the darkness that was over them. When Pharaoh and his army had all entered, and were going through the sea, then the Lord looked upon them from the cloudy pillar. O how terrible it is for the Lord to look in wrath upon his guilty creatures! That look troubled the Egyptians, and they turned to flee, but in vain; their wickedness was now to be punished. The waters came down upon them with a dreadful noise—think how very high they must have been heaped on each side to leave the channel dry; and then think how they came rushing down, burying in one moment the horse and his rider, the chariot and its driver, the mighty man in his armour, the prophets of false gods in their white garments, the proud king in his royal robes! Down, down they all went beneath the foaming waves; and those who rose and floated on the waters were dead! their bodies were tossed helpless upon the sea—their souls were before the God whom they had so long insulted. It was a fearful sight, but we shall see with our own eyes one far more awful. Yes, for “we must all stand before the judgment-seat of Christ,” and there will be Pharaoh and his host, bound ready to cast into everlasting flames, while Moses, and Aaron, and all the true Israel of God, are shining in white garments with crowns of gold, in the presence and love of their God—their Jehovah-Jesus. All the world then must be in one

of these two parties; and where, dear boys, shall *we* be? Can we say to the Judge, "Thou art my Saviour, my Ransom, my Friend?" Can we shew that we belonged to Him, and that our hearts were changed by His Spirit, and that we glorified Him on earth in our bodies and our spirits, which are His? If not, to whom shall we go? No place will remain for us, but the place of torment. And as the waters came down in a moment upon Pharaoh and his host, overwhelming them in unexpected destruction, so may death seize upon you or me, and call us away to judgment without giving us time to cry for mercy. May the Lord look upon us, not as he looked

upon the hosts of the Egyptians, to trouble and destroy; but, "in mercy may he look" on us, as accepted in the Beloved. Of Him, while considering how he delivered Israel, we may joyfully say, "This God is our God for ever and ever. He will be our guide even unto death." And while we see all our spiritual foes, with Satan himself, cast into the bottomless pit, we shall take up the song of Moses, "Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he cast into the sea."

My dear Hebrew boys, God bless you.

Your affectionate friend,

CHARLOTTE ELIZABETH.

## PROCEEDINGS OF THE LONDON SOCIETY.

### DENMARK.

#### EXTRACTS FROM THE LETTERS OF MR. J. C. MORITZ.

Our last extracts from the correspondence of Mr. Moritz left him at Copenhagen. The present communication is dated from the same place, Nov. 21, 1827.

I shall now give you a brief account of what has happened since my last letter.

Having adverted to some private influence which controls the affairs of the Danish Cabinet, he remarks that—

Danger might result, if permission were given for the Gospel to be preached to the Jewish subjects.

He then proceeds to say,—

I visited several Christians who, as I was told, possessed influence, and would be of service to me. The Royal Confessioner I saw, who received me politely. I spoke to him about the conversion of the Jews, and

the object of my coming to Copenhagen. The former subject was quite new to him, and he was surprised to learn that such exertions were making in our days, when the Jews everywhere had the liberty of visiting our churches, and of sending their children, if they were so disposed, to Christian schools. When I pointed out to him that the Jews needed evangelising, and that our exertions accorded with the revealed will of God, and with the means adopted towards the Gentile nations, he replied, "But this is not needed in our country, where the Jews, by education, and by associating with the Christians, are already brought so far, that in twenty years' time they will all go over to Christianity." With these impressions he declined in any way to aid me.

He then gives the following account of a Jewish confirmation:—

*Saturday, Nov. 3.*—The Director of the affairs of the modern Jews here, brought me a ticket of invitation to be present to-morrow at the confirmation of a number of Jewish youth of both sexes, by which he supposed I should

be convinced that they did not need any of our schools or missionary exertions. This invitation I accepted. On Sunday morning I went to the hall where the confirmation was to take place. I found the room quite filled. There were present, among others, some of the gentlemen from the Government, and of the clergy, to witness the ceremony, and the principles in which the children had been educated. There were about twenty boys and twenty girls, who were to receive the rite of confirmation. The service commenced by singing from the chorus of Ps. xc. Then the appointed catechist ascended the pulpit, and harangued his Jewish auditory, upon the privileges they enjoyed, and exhorted them not to confine their love to their own people, for in the present enlightened days all differences had ceased. He observed that now the Jews were not the only wise people, as in the days of Moses, and that therefore they ought to live quietly with those who had acquired wisdom and learning. When this address was finished, he descended from the pulpit, took his place before the altar, with his back to the people, and the chorus began to sing a paraphrased Hebrew doxology, called **יגדל**, in Danish verse. The last strophe but one expresses the hope of a coming Messiah for the redemption of Israel.

**ישלח לקץ הימן משיחנו  
לפדות מחבי קץ ישועתו**

which was left out in the Danish paraphrase. I enquired of the Jews who stood near me, why this passage was omitted; at the same time reciting the Hebrew. At first they affected not to understand me, but when I explained the passage to them, they said they did not want a Messiah, and turned their backs upon me.

Mr. M. then details the proceedings of those who took the lead in the service, gives an account of a sermon delivered on the occasion, the sum of which was, that our own reason, and con-

science enlightened by reason, can alone teach us the right way: to all which the people paid but little attention: and he remarks,—

If the Lord does not bring about a change here, these poor Jews will all become heathens, worshippers of men, and of nature. This, then, is the boasted plan by which professing Christians, equally blind with themselves, suppose the Jews will be brought to embrace Christianity before the lapse of twenty years.

Mr. M. quotes some appalling instances of infidelity; which system is embraced by some of those who profess to preach the Gospel, and concludes,—

Woe, woe to those who are named Christians, through whom the name of our God is daily blasphemed among the Jews! Surely they have the greater sin, and will have the greater condemnation.

The Jews, it appears, resort to various expedients, in order to prevent the children of the poor from receiving Christian instruction.

Another Jew told me, in reference to our school plan, that since my last visit to this place, the Jewish elders had formed the resolution, not only of instructing the children of the poor gratis in their free-schools, and of clothing them as they had hitherto done, but also of providing their parents with clothing, house-rent, and fuel for the winter. This measure has been resorted to, to keep the children from my school, in case I should obtain permission from the king to establish a mission and school, which they feared would be granted, as they expect the English Government will interest themselves about it. This method would certainly defeat our plan, if there were not one in heaven who laughs at the counsel of the wicked.

Some untoward circumstances seem to indicate that little is likely to be done at this station; therefore the hope may be che-

rished, that the Lord is calling his servants to another part of his vineyard, where the seed will produce a larger increase. Having been induced to apply for authority to establish a mission, schools, &c., and being encouraged to hope that the request would be acceded to, he says,—

With praises in my heart to the Lord, for opening a prospect of usefulness to me, I went home. A few days after I called on Mr. S., and mentioning my name, he said, "You are the person respecting whom Mr. W. has spoken to me. What is your wish?" I then stated the object of the Society, and the cause of my coming here. In reference to my request, he said, "This cannot be allowed; it is against the laws of Denmark." I replied, "I have always understood that the Danish Government is favourable to missions, and why should any objection be made to a mission among the Jews?" He replied, "We have churches here to which the Jews may go." I said, "Churches are found in other countries, yet the Governments find it useful to allow such missions. I have been myself employed eight years by the late Emperor of Russia in this work, and the King of Prussia is a very warm friend of the cause." He then asked me if I had petitioned the king, and what was the result? I said, I had, and was refused; having heard that, he declined doing any thing in the matter. From this the Committee will see that my mission is at an end here; I would therefore intreat that another station may be appointed for me.

Mr. Moritz again writes from Copenhagen, under a still later date, Jan. 5, 1828.

Having related some circumstances which had transpired since his last, he gives the following account of a young Jewish merchant, as told to him by a Christian friend with whom he was in communication:—

A young married Jewish merchant has given me his entire confidence regarding the state of his soul. He has no peace of mind as a Jew. He reads his Jewish prayers, but afterwards he supplicates God, that if the Christian doctrine be the true one, the Spirit of God may convince him of it. One evening I had a long conversation with him, which afforded me much joy. When I met him again, he said he began to feel some joy. May he who is mighty to save, draw and receive this young Israelite—this lost sheep of the house of Israel?

He then speaks thus of others:

L. I. wishes that his son may become a Christian. He is now studying divinity. One of H.'s sons who, with his five brothers has been baptised, is a very promising boy. He is intended for the Ministry.

As an encouragement to proceed in his labours, he mentions,—

I have been busily employed in writing for the press. I have translated my Polish-Jewish Tract **מפתח** with alterations and additions suited to the Jews here, which Dr. R. inserted in his Theological Monthly Journal for December, and blessed be God, some fruit has already appeared from it. A young Jewish student called S., who is a strict Talmudist and bigot, attached to the traditions of the fathers, came last night to Dr. R., wishing to know when he might see me, for the purpose of having some conversation on the subject.

Thus a spirit of inquiry is stirred up, and it is trusted that the labours of the Society's agents will not be in vain in the Lord!

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PRUSSIA.

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COMMUNICATION FROM REV. PROFESSOR THOLUCK.

Letters have been some time in our possession from the Rev. Professor Tholuck, dated successively,

Berlin, Dec. 29, 1827, and Halle, Jan. 14 and 20, 1828. A few extracts are subjoined:—

Gratifying Account of the Jewish Society at Berlin.

I address you once more from Berlin, where I have again spent some time. As to the state of the Jewish Society here, I am happy to say, it has scarcely ever been so promising as it is now. The new Vice-President, whom I mentioned to you in my former communications, Mr. Von Gerlach, counsellor of the high-court of justice, is full of zeal and interest; and his brother, an amiable young nobleman, who has devoted himself to the study of Divinity, contributes greatly to the zeal of the Committee, by proposing to them regularly an abstract of the most recent details of the propagation of the Gospel among the Jews. About a year ago, seldom more than a third of the number of the Committee were present at the Meetings; now all attend, with one or two exceptions. In consequence of this newly-awakened zeal, the Committee intends to enter into a direct correspondence with your's, in hope that this will keep the interest alive. They think of reading your letters publicly in their Meetings. It will, therefore, be well, that they should be written copiously and explicitly.

Gracious Permission given by the King of Prussia.

The letter you receive from our Committee will inform you of the permission, which our gracious King has given, to appoint a regular minister for the proselytes in our town. This being one of the most promising events in the exertions of our day in behalf of the Jews, I hope that your Committee will pay attention to it, and afford its assistance. I delivered an address to a party of proselytes last night. They continue to assemble every Sabbath evening for prayer and reading the Scriptures: the number is usually from five to fifteen. They say that they have lately found their zeal increasing. They collect also small contributions

for the Jewish Society. Mr. L—, who has been often mentioned to you as a very distinguished and worthy proselyte, continues to open his house every Monday evening to other proselytes, for conversation on religious topics.

Extracts from the Journals of the Prussian Missionary, Mr. Hændes.

Our Missionaries have been lately active in the eastern part of Prussian Poland, in Bomst, Birnbaum, Bentschen, &c. Mr. Hændes writes, in September:—

“I preached to-day on John i. 6, before a large audience, in an evangelical church at ——. On coming out, I found a considerable number of Christians desiring tracts. In the afternoon brother Ball preached: in the meantime many German and Polish children assembled, desiring tracts. I distributed a number among them, after having examined them. Only two Jews came to-day. One of them had borrowed a New Testament on Sunday evening, and read in it the whole night: he came again to-day, to beg that it might be lent to him some time longer. A Jew called from —, with whom I had spoken at — two years ago. Upon entering, he asked me, “Do you know me? You have spoken with me a long time ago, and I am thankful for that conversation even now. I have shewed your tract to our Rabbi, and wish to get a New Testament, in order to learn how the ignorant may become wise.” I endeavoured to shew it to him from the book of Sohar, and from the New Testament. He listened attentively, and at last exclaimed, “Oh that all Israel might know the Messiah, and be purified through his blood!” In the evening two Jewish students called, with whom I conversed on the fall and restoration of Israel. A number of people came for tracts: some, particularly two women, were deeply affected at the words which I spoke, while distributing. In the mean time a Jewish youth came, and asked, with apparent anxiety, whether it was possible for him to become a good Christian. He had

read several tracts, which had disturbed his mind. After dinner, two Jews called, who had attended brother Ball's sermon on the conversion of the heathen, and wanted to hear more upon this subject. I conducted them to Ball, who conversed with them a good while before he was aware of their being Jews. In the evening I again held a devotional meeting: a poor soap-maker of this place supplies the candles gratis for these meetings. Sometimes many Jews attend. There came some Jewish youths, and asked me to interpret for them some passages from the book of Sohar. The Lord supported me powerfully. Both my hearers and myself parted in great emotion. In the afternoon, Jewish children were in my room, whom I catechized on Psalm ii. and Isaiah liii.

"The new month we began with taking the Lord's supper. Rev.—addressed us upon the words, "Lovest thou me?" A Roman Catholic journeyman begged me to give him a pious book, as he called it; it was the New Testament probably he wanted. I gave it to him; he was seen reading the book in the street, and kissing it. We called upon a teacher of the Talmud; the man, however, was full of pride, so that his only desire was to make us dispute with him before his friends, in order to shew his learning, which we declined, as also an invitation from him to visit him a second time. We came to another Jewish teacher, whom we found lowly and well-disposed. He was in great distress, he felt that he was unequal to his employment. A third one, at whose house we called, we found intelligent, pious, and liberal; he entered upon close dogmatical reasonings. Preparing for our departure, we had the satisfaction to see some of the above-mentioned Jewish individuals come to take leave of us. I delivered the last discourse before a very large audience, on Luke xvi. 2., addressing them about that awful day, when we shall give account of every minute of a life, which we are but too inclined to trifle away. I cannot say that I preached with pleasure; I felt spiritual death reigning in

the assembly. Labouring under this distressing feeling, I poured out my heart in earnest supplications to the Most High, which were not without effect upon some of the audience. The hearts of some were opened.

"We arrived in —, where the minister received us with Christian affection. Having conducted us into his church, we renewed here, before the altar of God, our vow to preach the Gospel faithfully, and parted with the mutual feeling of the value of Christian communion. In —, we paid a visit to the rabbi; he is an old, mild, and humble man, who seemed to like our conversation, and invited us to attend his sermon, which he was going to deliver. The servant of the synagogue called to us, and conducted us to the elevated part of the synagogue. The rabbi first expatiated on the necessity of eating sweet bread at Easter, which he proved by Talmudical reasoning. Then he described the vexations Israel was exposed to in Egypt, and, on the other hand, their peaceable state in Prussia; in return for which he prayed that the Prussian king might be spared to live more than a hundred years. Upon this he delivered an exhortation from the prophets, on the leaven of sin. After having read the portion from the law, the friendly old man stretched out his hand to us, asking whether we approved of his discourse. On coming out of the synagogue, a large number of Jews assembled round us; we divided them, and each of us spoke to his class; I did not experience any opposition. In this place we met with one of the best educated Jewish private teachers. The children behaved extremely well, and read fluently. I proposed to them the doctrine of the Messiah, which they received quietly.

"At — we found the rabbi busy rubbing horse-radish for the festival of Easter. I seized the opportunity to speak to him about the nature of the Lord's Supper. He gave very polite and kind answers, and made a present to me of one of his cakes. But suddenly a Talmud scholar rushed in, exclaiming, "What, Rabbi! is it possible for you to converse upon the holy Passah

evening with such a person?" The pupil of this violent man, formerly my great antagonist, but now become friendly, had listened till then to my conversation with the rabbi. His master, however, drove him away, continuing to pour contempt upon me. For a while, the rabbi did not care about the passionate behaviour of the Talmudist, but when the rabbi's wife began to join him in scolding and abusing her husband and myself, he became afraid of a disturbance, and begged us to retire, although taking a hearty leave. Some Jews and Jewish boys called upon me at my room: I addressed them upon the power of salvation, which is to be found in Jesus. A boy recited some sentences about this subject, which I had uttered in a former sermon, a proof how deeply some seed may fall here and there, into the memory at least. When these left, two elderly Jews called. One broke off the conversation with a sigh, and saying, 'What am I to do now? if I do not betake myself to Christianity you will condemn me; if I do, my family will.'

The following account of an aged Jew will be read with interest—

"We visited an old Jew, whom a Christian friend had described as being a devout Israelite, waiting for the salvation of Jerusalem. We met him on the floor of the house. When he observed us from afar, he was seized with apprehension, and endeavoured to get rid of us, by saying, "I am an old man, who has lived quietly as yet in his faith, and has purposed to avoid all religious controversy." I replied, "You apprehend, my dear Sir, that we wish to turn you away from your religion, and to lead you directly to baptism. To baptize is the work of the Holy Spirit. Our design is only to converse with you about the comfort of Israel, we come with words of peace." Upon this, the old man ushered us into his room, on the walls of which our eye met with a sentence which devout Jews are accustomed to write on the walls of their houses, in

order to keep their tribulations constantly in mind, **זכר לחרבן**, Remember the desolation! As we fixed our eye upon it, the old man said, with a trembling voice, 'I like to think of God's judgments; this idea prevents a light temper.' The means by which he expected to be justified were good works and repentance. He proposed a curious **משל**, parable, in order to shew how the good works of the oppressor were good for the oppressed.

"A young Jewish Darshener, (preacher,) a poor man, was received into the house of a rich man, who gave him a dinner every sabbath, but abused him repeatedly with harsh words for his poverty. The poor good man received his presents, and went away sadly humbled. After some time he died, and the rich man likewise. The angel of death conducted him before the tribunal of the Most High, where all his good works were read before him; among them it was mentioned, that he had sometimes fed the poor, that he had made a present of some candles to the synagogue, &c. The good man is surprised; 'How,' says he, 'can I have done that? I have scarcely had food for myself, how can I have fed the poor? Surely, in heaven people are as equally apt to make mistakes in writing, as they are on earth.' He was satisfied with the idea that he had been rewarded beyond his claims." According to Jewish tradition, the pious, ere they are admitted to heaven, must go down to hell, to behold the punishment of the wicked, in order to persuade themselves that they have acted prudently in following the path of righteousness. Consequently the good teacher was also conducted to hell. There he meets with the rich man who formerly exposed him to disgrace. This wicked man suffers under dreadful torments, he murmurs dreadfully against the dealings of God. "What an unjust God," he exclaims, "to punish me not only for sins I have really committed, but also for such I have never thought of? They commit mistakes in heaven, mis-

takes upon mistakes. They say I have yielded to evil thoughts during a sermon, and I have never delivered one." The young good fellow began to see what was the matter, and asked him, "Have you ever made a present of candles to the synagogue?" "Yes," replied the other, "and as to this, they do not take it into account at all." Now the poor fellow saw clearly what had happened, he saw that the rich one bore his guilt, and that he had received the benefit of the other's merits. Anecdotes like this show how deeply self-righteousness is rooted in the heart of the Jew. We took the opportunity to show him in what manner the Messiah has worked out our righteousness.

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GERMANY.

LETTER FROM MR. RICHARD SMITH.

IN our last we inserted some communications from Mr. Richard Smith. The next letter from him is dated from Breslau, Nov. 14, 1827. It contains, like the former, much in relation both to Christians and Jews, over which the enlightened disciple of the Saviour may justly weep.

As since my last letter my way has lain chiefly through Roman Catholic countries, our friends, I trust, do excuse me, if I pass over many things in silence which might be interesting to them, were it prudent and safe to relate them. To those among them who have the honour of the name of our Lord sincerely at heart, and the real benefit of their fellow-creatures, I am certain no apology is necessary; and to those who have not, but would prefer at all events something to amuse them, I would intreat them to consider the vast difference between the land of freedom in spiritual matters in which they live, and the tyranny exercised over the consciences of men in most Roman Catholic countries. To comply with the wishes of the latter, would be to strike immediately at the root of that tree, whose leaves are de-

signed for the healing of the nations, and would expose many excellent individuals, both Protestants and Catholics, to the most imminent danger. What would Britons think if they heard a minister thundering from the pulpit, that every individual ought to make it a sacred duty to burn every Bible, every library, and to drive every bookseller out of the land! Yet all this, and much more, I know to be a fact; they are the words of a Jesuit on a recent public occasion, whose sermon, as a distinguished clergyman in the town told me who heard it, shocked every man of common sense.

The good effects produced by the circulation of the Scriptures in a quiet way, I have lately had abundant opportunity of witnessing, and I am more than ever concerned for their circulation to a much greater extent, being more than ever convinced that the Bible is the only book that can give comfort and peace to the heart of fallen man—the only book that can supply him with the balm he needs.

How many great and learned men, who have waded through all the depths of human science, have I heard confess, that they could find no resting place to set a foot upon, till they came to the Scriptures.

*Cracow.*—That an immense number of Jews reside here, you are already aware. We endeavoured to inform ourselves of the state of their schools, and found them wretched enough. They were not very willing that we should see them; and on one occasion when we entered one of them, where we found several teachers teaching a number of poor little ragged dirty children the Talmud, in a room which smelt so offensive we could scarcely enter it, they appeared displeased; but by far the greater part of these unfortunate little ones grow up without any instruction at all: particularly is this the case with the girls. A venerable old Israelite, whom I on one occasion found at prayer alone in the synagogue as I was accidentally passing, with whom I entered into conversation upon this subject, lamented the want of instruction for their youth much, particularly religious instruc-

tion, saying, that the latter was totally neglected among them. Others with whom I have often spoken have said, that if the children learn to read their prayers, it is all that is necessary for them; they need not be able to understand them, the latter being no command of God; that when they learn more, they frequently afterwards fall from Judaism.

We called upon the Protestant minister, to consult him on the propriety of endeavouring to establish a day-school among them, in which the children might learn something rational and useful, without any compulsion for them to embrace Christianity.

This gentleman highly approved of the plan suggested, entered into it with great warmth and energy, advised us immediately to draw up a plan, and petition Government for permission, saying, that he himself would lay it before the senate, and would do every thing in his power to further it, and to give it countenance. We did so; the result will follow.

We found here a synagogue, belonging to a sect of Jews called Chasidim—of all others, as far as my information goes, the most singular and enthusiastic. Yet they are greatly increasing, especially in Russia, Galatia, and Hungary. I shall presently give you some account of their origin, dogmas, &c. as I believe they are little known in England.

When we entered the synagogue, it was not the time of public worship, but we found several Jews sitting around—some reading, some smoking, and others both. It appears, that except in extreme cases, they never use the common synagogues of the Jews; but whenever their number is sufficient, they have small ones to themselves, called by them Klansels. These Klansels serve them not only for public worship, but as a sort of lounge when the business of the day is over, or whenever they have an idle hour. Here they read, smoke, converse upon subjects temporal and spiritual, eat, drink, &c. &c. As we entered the Klansel, they all rose with the exception of one, who remained sitting, reading the Sohar aloud; they

came forward, gave us the hand, and saluted us with their usual salutation in Hebrew of—"Peace be unto you." It appears that they had taken us for German Jews, and probably, of their own sect; for the German Jews shave and dress as we do, which in the eye of a Polish Jew is a great sin, and the cause of much hatred. When they found that we were not Jews, they drew up, and became very reserved. In vain we tried to gain any correct information from them; to no question would they give a direct answer. This is more or less the case with all continental Jews; they are always apprehensive on seeing a stranger, that he is an agent commissioned by Government to examine into some abuse, or to lay some new yoke upon them. In the evening I went again, but all was noise and confusion, so that I could do nothing.

In Lemberg I attended the whole of their service, which evidently was not quite to their satisfaction. They seem to admit strangers with reluctance, but I had determined to see it out. It was the feast of expiation, called by them **יום כפור**. Alas! what a scene to bear the name of divine worship! During the prayers they affect to be totally indifferent to every thing passing around them, and to be entirely absorbed in God. They chant a great part of them, and in a tone of voice so ludicrous, that the voices bear but little resemblance to any thing human—all is noise and confusion.

The most essential virtue in prayer is to cry aloud, like the prophets of Baal; to strike the hand with violence upon the walls, upon the forehead, the face, and breast; to clap the hands, move the body as convulsively as possible; to hop, jump, and dance to their truly ludicrous squalling voices, which could scarcely fail to draw a smile from the gravest philosopher that ever lived. Alas! when man departs from the plain text of scripture, into what infatuation is he capable of running! I had read much of this sect, and heard more; but the half was not told me.

Their great man or chief resides in

Russia, not far from Berditcheff, is called Israel, after Bescht, the founder of this sect, and is said to be his grandson; but this is not true.

He lives in the style of an eastern prince, and travels with great pomp when he visits his diocese. In every town his escort increases, being joined by the youth of the most considerable families among the Jews. These serve as his body guard, and entertain the flocking multitude, who stream from all quarters to see the holy man, with an account of his miracles, sanctity, &c. &c. He is said to be very illiterate, but very dictatorial, and the people implicitly obey him, without knowing or enquiring why.



#### MEDITERRANEAN.

The following communication is from a friend on this station, and bears date Sept. 27, 1827. It contains the Journal of his proceedings during the previous month.

*Aug. 28.*—Called on the Jew H., to whom I had spoken respecting the printing of Tracts in Spagnuolo-Hebraico, and asked him to procure the translation of one of the Cards, No. 5, containing Acts xiii. 16—41, into that language. He promises to speak to a Jew to-morrow, and if possible, to have it finished on Friday; but he cannot engage to get it executed gratis. I promised therefore a reasonable recompense. If it be practicable, as I hope it may, to fulfil the wishes of the Committee on this point, it may be a means of good to the Jews who shall be employed in the translating and printing.

The subsequent dialogue serves to shew the prejudice under which the Jews labour, and how nothing but the light of the Sun of Righteousness can dissipate a darkness so gross as that which continues to envelope them. Surely, Christians should pray that the Lord may

hasten the time, when “Israel shall return and seek the Lord their God, and David their king, and fear the Lord and his goodness in the latter days.”

The ignorance of the Jews is great, and their indifference to religion truly lamentable. Unhappily they consider themselves safe, because they are the children of Abraham; and this notion, together with the levity of mind common to natives of this country, and increased by the habits and practices of Society, renders them the less likely to inquire “What shall we do to be saved?” I think a tract upon the importance of immediate consideration of eternity, and of serious preparation for it, might be useful to awaken them from their lethargy. It is of little use to argue. In general the heart continues unmoved; and what can be done until some real feeling is excited on the awful subject? These thoughts have occurred to me in consequence of the following conversation, which I had to-day with J. He had returned the Spanish translation mentioned Aug. 6, corrected, and I had called in the interim to thank him, but found he had been thrown from his horse. I now went to enquire after him, and found him recovered from the effect of the accident. He received me very civilly; and I commenced by asking his opinion upon a verse in Zechariah, chap. i., which I am at present translating in private from the Hebrew. It was a question upon the grammatical construction of the passage; and he answered it satisfactorily. He then told me that A. had desired him to state the present opinion of the Jews upon Isaiah lii. and liii.

*I.* And what are those opinions?

*J.* That the prophecy speaks of the Jewish people, and not of Messiah.

*I.* But how can this be correct, when there are many parts of it which cannot, with any propriety, apply to the nation of Israel. For instance, ver. 11—“By his knowledge shall my righteous servant justify many.”

*J.* I cannot account for every par-

ticular expression ; but our opinion is, that the whole speaks of our nation, which has been now suffering nearly 2000 years. This is the interpretation of the Synagogue, and we must abide by it.

*I.* But does it not become you to consider, whether the chapter itself will bear this sense, and when so many parts of it are so inexplicable on this principle, surely you ought not to let the authority of the synagogue induce you to believe what cannot be consistent with the Word of God. Consider ver. 6—"The Lord hath laid on him the iniquity of us all." How can this be true of the Jewish nation ? Are you thus burdened with the sins of all other nations ? Will you admit this ? And if so, surely we Gentiles owe you infinite obligation.

*J.* I do not know that we are ; but we have endured a great deal for these many years, and our opinion of the chapter is what I have said.

*I.* That opinion is contrary not only to the belief of Christians, but also to the sentiments of your ancient writers, and the Chaldee paraphrasts. I fear it has been adopted with a view to your idea respecting the Messiah, whom you expect to be a conqueror, and a prosperous king, and not a sufferer, as this chapter declares he should be.

*J.* Yes ; Messiah shall be prosperous, and chap. lii. 13. says, "Ecco il mio servitore prospererà."

*I.* The belief of Protestants is, that Messiah cometh twice: the first time to suffer ; the second to reign. According to this belief, we can easily reconcile all the Prophets. Some speak of Messiah as a sufferer, and these we refer to his first coming, when he endured our iniquities, and was crucified for our redemption. Others speak of his triumphs ; and these we refer to his second coming, when he shall fulfil, but in a far more glorious manner, all your expectation.

*J.* He will establish the kingdom, and we shall be gathered to our own land, and the sacrifices will be renewed.

*I.* I believe in common with many English Christians, that the kingdom

shall be restored to Israel, and that your nation will be re-established in the Holy Land : but as to the sacrifices, they were at first appointed to represent the atonement to be made by Messiah ; and as their object was accomplished when he died for our sins, there is no reason to expect their renewal.

*J.* We do not think that Messiah is to effect redemption. If we observe the law of Moses, we shall be happy in the future state ; and if the Gentiles keep the seven precepts of Noah, they will also be happy : and so there is no occasion for the redemption of which you speak, and which Christians believe Jesus has effected.

*I.* But if you do not keep the law of Moses, and the Gentiles do not keep the seven precepts of Noah, what then will become of us ? And who can say that he is free from sin ? What hope can we have, therefore, upon this ground, of future happiness ?

*J.* God is of great mercy as well as power, and we believe he will not cast away the children of Abraham.

*I.* God is indeed merciful ; but he is also just, and there is no hope for us, except through the atonement of the Messiah. We ought not to rest upon human opinion in a matter of such vast importance, but upon the word of God himself.

*J.* Your religion requires you to make proselytes, but ours does not. We think all Jews safe, and that all the Gentiles who follow the light of nature, and do the precepts of Noah, will be safe also. Do Protestants think, that no one can be saved without being baptized ?

*I.* They consider baptism to be an ordinance of Christ, and as such to be administered ; but if through unavoidable circumstances, any one is hindered from being baptized, and does not wilfully neglect that ordinance, we believe that he may be saved notwithstanding.

*J.* I mean not so much infants as adults—the Indians, for instance.

*I.* Respecting such as have not heard of Christ, or heard the word of God, we know little. There is a text

in St. Paul, which may bear on the subject—Romans ii. 13—15. I quoted it.

*J.* That is good, and according to our opinion.

*I.* You must remember, however, that if the Gentiles *do* the law of nature, some hope may be indulged; but if they fail in one single instance, then they become sinners, and as sinners must perish, unless they are saved by Messiah. And so it must be with us all. And are we not prone to sin continually? Can you or I say, that we have kept the law? What day of our lives do we not break it? There is no hope but in a suffering Messiah.

*J. A.* says, there is a book lately printed in England, to prove that our interpretation of Isaiah liii. is wrong; but I cannot read English.

*I.* We have abundant proofs, that your opinion is not right. I do not know of any new work on this subject. If you read the chapter attentively, and try to understand it in its proper and simple meaning, you will see how contrary is your interpretation, to all that Isaiah says.

Here some other Jews came in, and I thought it most advisable not to say more. I therefore thanked him, for his opinion upon the grammatical construction, and said I should probably avail myself of his advice in these matters from time to time. He expressed his willingness to give it at all times, and with mutual expressions of kindness we parted.



#### EXTRACTS FROM THE JOURNAL OF THE REV. W. B. LEWIS.

COPIOUS Journals of the Rev. W. B. Lewis's proceedings have been received under date, Ancona, Sept. 22d, Oct. 15th, and 27th, 1827, and Jan. 9, 1828. The following extracts deserve attention.

#### *Jewish Ceremonies at the Commencement of a New Year.*

*Ancona, Sept. 22.*—This being the 1st of the month Tishri, is, according to the Jewish calculation, the first day

of the year, called ראש השנה. The Jews are thus of opinion, that we have entered on the 5538th year of the world. They believe that as the world was on this day created, so on this day God will also judge the world and the actions of men, to reward or punish them, as they may deserve. Therefore in the celebration of this feast, it is the custom to blow a ram's horn at intervals during the service of the synagogue, in order, as some of them say, that they may be reminded of that solemn period, when the dead will be brought to life, and the Evil One be confounded at the noise of the last trump, when attempting to accuse the Israelites. This is the sabbath, the memorial of blowing of trumpets, the holy convocation, appointed to be observed according to Lev. xxiii. 24. and Num. xxix. 1. And the reason they assign for the use of the ram's horn in preference to any other is, that this serves with their prayers to present them before God, in remembrance of the offering of Isaac, in whose stead a ram was sacrificed, being pointed out to Abraham at the moment he was about to slay his son; God signifying by this his good pleasure at the patriarch's ready obedience, and act of faith. Thus the Jews likewise believe that the merit of Isaac comes before God on this day through their prayers, and on their behalf. The feast of the new year continues two days, and is the first of the ten penitential days which terminate with the Day of Expiation, as it is called. At this time they are supposed to abstain from all sorts of worldly labour, and to rise before dawn of day, to confess their sins, and repeat their prayers. Although not commanded to do so, the stricter Jews fast for the most part during the ten penitential days.

#### *Day of Expiation.*

*Oct. 1.*—This is the great fast or Day of Expiation, called יום הכיפורים, and it is written in Leviticus xvi. 29. 30, "This shall be a statute for ever unto you, In the seventh month, on the tenth of the month, ye shall afflict your souls, and do no work at all. For on that day shall the priest make an

atonement for ever, to cleanse you, that ye may be clean from all your sins before the Lord." The Jews therefore believe, that on this day all their sins are expiated, if they confess their misdeeds in detail, and to a greater number (according to the prescribed form) than they are conscious of having committed. And also if they fast and afflict themselves, in order to be thus purified and prepared for the mercy of God. Accordingly most of the Jews of this place fasted, in the strictest sense of the word, the whole of the day, until the stars appeared in the evening, and they commenced yesterday before the setting of the sun. Besides abstaining from food and drink of every kind, many of them also feel bound to do whatever they think may tend to afflict the body and spirit; so that they spend the whole day, as well as the greater part of the preceding night, in the synagogue, in confessing their sins, and reciting a multitude of prayers. They were likewise supposed to be employed in calling to mind at intervals the various sacred duties which the high priest performed in the temple, on the Day of Expiation.

#### *Feast of Tabernacles.*

Oct. 6.—To-day commenced the Feast of Tabernacles, which continues for seven days. As many of the Jews as have the means, erect bowers for the occasion, which they here call Casolle, on the small terraces attached to their houses, and they have them richly furnished with various sorts of fruit and green branches, tastefully arranged and ornamented with gold-leaf, &c. In most of them are to be seen some appropriate lines in Hebrew hanging on the walls round about, and likewise the shield of David, of triangular form, in the midst of the fruit. Every bower is provided with a table and chairs, and here they eat their meals during the Feast, excepting when the inclemency of the weather will not permit; but they have left off the practice of sleeping under them, which was formerly the custom, as would appear from the rabbies. It is mentioned in Rashi on

Lev. xxiii. 43, that the tabernacles in which the Israelites made their abode during their sojourning in the wilderness, and of which this Feast is intended as a memorial, were so many clouds which covered and defended them from the air and dampness of the night, as well as from the burning rays of the sun by day.

#### *Modern System of Education among the Jews.*

We sat for a long time in the Casolle, or bower, and conversed on the bad method generally practised by the Jews in the education of their children, who are for the most part taught the Hebrew language, without being made to understand the simple meaning of the words; so that many amongst them, and particularly the females, are brought up in the habit of repeating prayers which are wholly unintelligible to them. Mrs. A. said, she remembered that when she was a child, she used to cry in the midst of some particular prayer, not knowing why she did so, but in imitation of her mother. She now sees the absurdity of such a method of education, which she deplores, and which indeed is a source, as she declares, of much uneasiness to her, in consideration of her little boy. She says, the prejudices of the old people are such, that it would be a most difficult matter to make any alteration in the system, even if the opportunity for doing it offered in this place. It is, therefore, her and her husband's wish to leave Ancona, and to have their child educated elsewhere. I recommended the advantages of a child's receiving its first instructions from its mother, and we were both of opinion, that children oftentimes learn principles and practices of the worst description at public schools. In the evening I went to the synagogue of the Levantine Jews. The procession and exhibition of the Law (as they termed it) took place.

#### *Procession of the Books of the Law.*

Oct. 13.—At one o'clock I went to the Italian synagogue, and witnessed the procession and ceremony of the books of the Law, which took place last night, at the other synagogue; and this evening

I accompanied Mrs. L. to both synagogues, which were very brilliantly illuminated. To-morrow being the Feast of the *Simka Torà*, or Rejoicing of the Law (as it is termed), the Bridegrooms appointed for the occasion were conducted through the synagogue, and thence to their homes, holding large wax candles, and in the midst of singing and great joy. The number of Sephers exposed to view, was seven in each synagogue. They are placed in a row near the ark, and are to remain in this position until to-morrow night, wrapped up in velvet and silk coverings, richly embroidered with gold and silver, &c. I asked why they used the number seven. Signor P. said, this was the number always the most esteemed by the Jewish nation: that the days of the week are seven; the branches of the candlestick of the Temple were seven; and the words "the voice of the Lord," are used seven times in the xxixth Psalm. That Psalm was sung on this account, as the procession moved round the synagogue, carrying the seven books of the Law in triumph. Would that I could have looked upon these services as divine! But it was quite the contrary; and the crowd was very great. This is the only evening Jewish females are permitted to enter the body of the synagogue, and this only after the service had been concluded. We met Mr. A., who invited us to his house, and we there met with several other Jews.

*Sunday, Oct. 14.*—We had our English service aboard the T—— merchantman; a privilege we have enjoyed for several Sundays. This morning a Norwegian captain was present, who understands the language; and generally we have had some strangers to attend besides the crew. The Jews held their Feast of the שמחה תורה, already commenced by the processions of yesterday, &c. and Rabbi P. delivered an exhortation on the subject in the Italian synagogue. I was not present, being engaged at the ship, &c. This day is to commemorate the reading of the Pentateuch, as divided into regular portions for the year, which they finish at this time, re-commencing with

the first division; and they therefore demonstrate their joy, and offer up their thanks to God for giving and preserving to them the Law. When will they thus rejoice for the Gospel?—The two persons who have the privilege of finishing and re-commencing the Sepher on the occasion, are called the Bridegrooms of the Law; and during the Festa they pay them much respect. The office in consequence is considered very honourable, and is obtained by the highest bidder, which sometimes is very expensive, particularly to the person who commences the reading of the Sepher. This day also commemorates the great rejoicings which took place on the evening of yesterday in the Temple, as is said, on account of the drawing of the waters which serve for the libations at the altar, as commanded in the law. Although such a commemoration is not directly ordered in the Sacred Scriptures, the rabbies, nevertheless, instituted this anniversary on the authority of three last words to be found in Num. xxix. 19. 31. 33, which are put in the plural number without any apparent reason; but the letters which form the plural of these words when united, give the word מים (waters), which they would draw from the passage in question. See Rashi on Num. xxix.

Mr. Lewis's Journals also contain the substance of numerous conversations held with Jews of all classes. There is, however, so much uniformity in the objections and replies, when Jew and Christian meet in discussion, that we merely select the following, as one of the most interesting of those conversations.

*Oct. 19.*—A young man named S. C. came in, and we had a long conversation with him. He first read in the book of Genesis, and afterwards a Psalm which refers to the Messiah. He argued, that as universal peace and happiness have not yet taken place, the Messiah, in consequence, cannot yet have appeared in the world. We said, that peace is made between

God and the conscience, wherever the Messiah is truly known and believed in. He replied, that the English all believe in Jesus Christ, and yet the English go to war. We answered, that *all* the English are not true Christians, and that there are many among us who are quite against war. He afterwards denied the authority of the New Testament. We said, that we have the same authority, the same proofs for the New as we have for the Old Testament; and we asked him to give us some proof why he considered Moses as sent from God. He could not tell, but said he knew it was the case. I shewed him Ezekiel xxxvi. where God promises to bestow a new heart, &c. and I asked him what he thought this passage meant. He answered, that whatever is the meaning of it, God himself promises to fulfil the prophecy, and that, therefore, we had nothing to do with it. We said, one thing he had to do with, it was to ask God by prayer, to fulfil the promise with regard to himself; he contended that this was not required of us. We pointed to the 37th verse, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." He contended that לבית does not signify *by*, but *for*, the house (of Israel), and that the mere signification of the passage is this, viz. that God would be entreated for the house of Israel by the Messiah, to increase them with men like a flock. We next pointed out to him Zech. xii. 10., as well as other passages, and spoke to him of Christ. He said he was in possession of the true account of Jesus Christ, taken from the Talmud, which he himself wrote out. I prevailed on him to promise me a copy on certain conditions, as he stated he should be liable to be cast into the fire, were it known to the holy office of the Inquisition that he possessed such a book. We concluded the evening, by particularly exhorting him to read the New Testament, and I offered to lend him a copy in Hebrew. He took it, saying, that he would read it merely for the sake of information, and for no other reason.

The following specimen of a Jewish rabbi's sermon may not prove unacceptable.

*Saturday, Oct. 20.*—I went this morning to the Italian synagogue to hear Rabbi P.'s discourse, on the rejoicing for the law, which he gave me notice of, a few days ago. The text was from Genesis ii. 9.; and he endeavoured to point out from this, and to exhibit the law of Moses as the paradise which is now upon earth—containing, as it were, the tree of life, which figuratively is in the midst of the garden. This he would shew by a play upon words, and he considered גן, (garden) numerically taken, as signifying the number of the portions into which the Pentateuch is divided, namely fifty-three. He concluded by a *kind of* prayer or benediction, in favour of those who represented the bridegrooms of the law on the occasion of the feast Simka Torah. Very few of the congregation remained for the sermon. I should mention, that after the reading of the law, taken from the beginning of Genesis, and the Af-Torah, &c. those Jews, residing at Ancona, *who are of the family of Cohen*, approached the ark, within the iron-railing, and one of them standing quite close to the Sanctum Sanctorum, as it may be denominated, uttered the usual benediction in an audible voice, his head and face being covered all over during the time, and the shutters of the windows near the ark closed, to prevent any of the congregation unwarily looking out at this solemn moment; whilst those who are fathers, held their hands over the heads of their sons who were present, until the benediction was at an end.

We subjoin a specimen of the miracles (or fables) recorded in the Mishna.

*Oct. 26.*—Signor A. comes every morning, and we have regularly some discussion on the *grand subject*, or on one indirectly leading to it. To-day he brought me an account of the *ten miracles*, as taken from the *Mishna*, and which are said to have continued un-

interrupted at Jerusalem as long as the temple was in existence. He wrote them down for me in Italian, and I have translated them as follows: viz. "A woman's miscarriage was never known to have been caused by the smell from the sacrifices. 2d, The flesh of the sacrifices never became putrid. 3d, A fly was never seen in the shambles attached to the temple. 4th, No accident ever happened to render the high priest *unclean* on the great Day of Expiation. 5th, The rain never extinguished the fire prepared for the sacrifices. 6th, The wind never broke or dispersed the column of smoke which ascended perpendicularly from the sacrifices. 7th, No accident or inconvenience ever occurred with regard to the *Homer*, the two wave-loaves of fresh leaven or the shew-bread. 8th, The whole concourse assembled at the time of the great feasts, were enabled, though crowded together, to stand erect and to bow when necessary at prayer, with full room. 9th, No serpent or scorpion ever did harm in Jerusalem; and 10th, No one ever said, I am in want of accommodations (or, I feel confined) by dwelling in Jerusalem." These are the miracles or fables of the rabbies, as given in the Mishna. I said to Signor A. if the Jews can believe that these or other such things took place at Jerusalem, why can they not believe the miracles performed by Jesus Christ, and the declarations respecting him, as stated in the New Testament? He answered, that the Jews do not deny that Jesus Christ wrought miracles, but they deny what is otherwise said of him.

## PALESTINE.

JOURNAL OF MR. J. NICOLAYSON.

*Continued from page 74.*

We have been interrupted by the press of other matter, from proceeding with the Journal of Mr. Nicolayson. We therefore remind our readers, that in our numbers for January and February of the

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present year, we began the narrative of Mr. N.'s proceedings, during a visit which he made to Sidon in August 1826, in company with Joseph (Youseph) Laffoufi, a young Catholic priest from that place, who, having been led to enquire into the contents and the doctrines of the New Testament, paid a visit to Beyrout, for the purpose of gaining information from the Missionaries. The American Missionaries and Mr. Nicolayson afforded him jointly their best instruction, during the week that he remained at Beyrout, at the expiration of which Mr. N., (as already mentioned) returned with him to Sidon for a short time, partly with a view to some Jewish families which he had been led to expect to find there. We present a few closing extracts from this part of the Journal:—

*Sunday, August 3, 1826.*—Mr. Abbot, the consul, having gone up into the mountains for his health with his family, we had service in our own house. Several Arabs were present: Brother Bird translated into Arabic. Towards the close, the Jew Moses came in, and with him two Jews from Damascus, who had called here last Sunday, when I was absent. I had an interesting conversation with one of them, whose character seemed to come nearer to that which our Lord gave of Nathanael, than any I had yet met with in this country. He conversed with great seriousness and propriety, and the objections he made, appeared proofs of his candour. Our conversation began with the liid of Isaiah, and we discussed the most important points concerning the Messiahship of Jesus. He had read the New Testament which he had received from Mr. Wolff. He admitted the reality of the miracles of Christ, but alluded to the story in the Talmud, of his having done them by means of the Holy name stolen out of the temple. I said to him, "My dear friend, do

not speak of this absurd story, for, I am sure, you do not believe it yourself, and your candour will not permit you to insist upon it." He smiled, and assented. At last I endeavoured to set before him the nature and aim of the Gospel, showing him that, as in the Old Testament sin was expiated by sacrifices, so in the New, expiation and forgiveness of sin is only by the sacrifice of Christ, according to the liiid of Isaiah. I then proceeded to show him the typical nature of the sacrifices, and their fulfilment in Christ, and told him that the pre-eminent glory of the Gospel is, that it provides a full and free pardon of sin to every believer in Jesus, and that in conformity to what the Lord said by Jeremiah, the holy precepts of the moral law and of the Gospel are, by the divine Spirit, so written on the hearts of believers, that they are effectually observed and obeyed; and thus they are, by divine grace, sanctified and delivered from the power and dominion of sin, by which means life and immortality, which were forfeited by Adam, are brought to light by Christ.

In all this he never interrupted or made any impertinent objections, and I really trusted he was not far from the kingdom of heaven. He asked for an Arabic psalter for his son, who is learning to read Arabic, and an Arabic Bible for himself, as he reads the language, which is rather unusual among the Jews. The other Jew fell asleep, being quite worn out by fasting, which he began yesterday before sun-set, and means to continue till after sun-set this evening. In this fast, which is in commemoration of the destruction both of the first and second temple, they neither eat nor drink.

*August 14.*—The Jew from Damascus called again to-day, and I had another interesting conversation with him; but it was not of the same encouraging description as before; he objected to my explanation of several passages of Scripture, which he admitted yesterday: and it seemed he had been reading Rashi and other Talmudical commentators on the passages, and thus exemplified the charge brought

against the Scribes and Pharisees of old, that "they made the word of God of none effect through their traditions." He particularly objected to what I said of the liiid of Isaiah, which he endeavoured to apply to the nations. When he found this would not do, he said he should rest satisfied with the interpretation of Rashi, who refers it to the temple. All my remonstrances against the folly of this interpretation were without effect, and instead of the candour he showed yesterday, he evinced a determination not to be convinced. He invited me, however, to come to him, if I visited Damascus, and promised to introduce me to all the rabbies and wise men of that place.

The preceding extracts shew that the visit of Mr. Nicolayson to Sidon was not left without a blessing; and we now proceed to mention, that on his return to Beyrout, Mr. N. found the Rev. Donald Macpherson, a Missionary in the Wesleyan connexion, stationed at Alexandria, who came from thence for the purpose of gaining a personal knowledge of the country, and of his brother Missionaries, during the season of the plague at Alexandria. They had much conversation together upon the circumstances, and the future plans of the mission; and it was agreed that Mr. Nicolayson and Mr. Macpherson should proceed together, on a tour to different places in the vicinity. Their departure from Beyrout was delayed, however, a few days longer than they had wished, in consequence of the indisposition of Mr. Nicolayson, but they were enabled, at length, at the equinox to set out together.

*September 22.*—Before daylight this morning Mr. Macpherson and I arose, and having joined in prayer and praise, mounted our asses, leaving our

dear Missionary brethren and sisters. Brother Macpherson wished to see the consul Mr. Abbot, who resided in Dair-el-Kamar, and we took our direction towards the mountains of Lebanon, the foot of which we reached in about two hours. We had hardly made an hour's ascent into the fresh and bracing air of the mountain, when I found my bodily strength much recruited, and I was quite another man. Although fatigued by our slow and tedious riding for eleven hours, either ascending some of the steepest and most rugged mountains of Lebanon, or descending with greater fatigue into the deepest vallies that intersect them, yet, when we reached the beautiful residence of the consul, I felt all my natural vigour return, and the effects of my fever gone. Praise be to Him who is the author and preserver of life, of health, and of all comforts!

*Lord's day, Sept. 24.*—We had divine worship in the consul's family, but there being few who understood English, our congregation was small. Brother Macpherson preached on the nature and end of the sufferings of Christ.

*Sept. 25.*—Set out for Sidon this morning in company with Mr. Chassaud, the consul of Sour, whom we had found in Dair-el-Kamar. Our road was almost a constant descent, over a range of mountains which extend down to the sea-shore.

*Sept. 26.*—Spent this day at Sidon, and saw most of the individuals, with whom I had had serious conversations when I was here last, but I did not find them much advanced either in knowledge, or the practice of those truths to which their minds seemed to be then opening. The Jews of this place, who are but few, I have found exceedingly prejudiced and obstinate.

*Sept. 27.*—Preached at Sour in the afternoon. No Jew is permitted to pass the night within the walls of this city. Yet reasons induced us to stay here all the week, and of course the first day of the week following. This place being celebrated for its former grandeur, and its frequent mention both in the history and prophecies of holy writ, we took a boat to

see whether we could not discover some remains of its ancient glory; but all valuable relics seem to have been taken away to adorn other places of modern structure, which indeed is generally the case with the ruins of those towns that lie on the sea-shore. Hardly any thing but the natural shape of the peninsula now marks its identity with the Tyre of Scripture, but this bears most evident marks of its having once been an island. Most completely have the words of prophecy been accomplished in the downfall of this great city. A number of various columns still remain; and going out upon a rock, which when the sea rises is separated from the peninsula, we found regular excavations, which clearly mark the foundations of buildings. The most interesting piece of antiquity to be seen in this place at present, is the ruined Greek church, which, however, does not carry us back farther than the time of Queen Helena.

*Sept. 28.*—Mr. Chassaud proposing to us to go with him out to see the ancient aqueducts: we mounted our horses, and in less than an hour reached the upper end of them. One is now repairing by order of the Pasha, who by this means, intends to turn the greater part of the plain into gardens, watering them from Ras-el-Ayin, the head of the fountain. After riding along the aqueduct for more than half an hour, we reached this great spring, which sends out an astonishing quantity of water.

*Sept. 29.*—Visited the chief of the Greek-Catholic priests, and had some conversation with him; and I left with him a specimen of our Arabic School-books. He spoke of Dr. Dalton's exertions for establishing a school for girls here, he seemed not sorry he had not succeeded. There are but three Catholic priests here. One of them being absent, and the other being the teacher of the school, we went to call upon him there. Here we found about thirty boys, talking and playing, with their books in their hands, their master, the priest, being asleep. Our servant, who knows him, woke him up, telling him, there were two Englishmen come

to see the school, and to converse with him. He received us with the usual ceremonies and salutations, but being deaf, we found it difficult to converse with him, particularly as the boys were noisy. Our servant sat down on the ground with him, and made him understand, that if he would accept them, we would furnish his school with books better adapted for beginners than those he had. He desired to see the books, and attempted to make some objections to them; but our servant, who, though of the same communion with the priest, has seen something of the light of the Gospel, soon met his objections, and then continued to talk to the priest upon the value of the Gospel, and the importance of reading it, and teaching it to the children committed to his charge. At length the priest agreed that the books, which were extracts from our Saviour's discourses, were good, but said, that he could not let the boys read them, except by the order or permission of the Superior. I offered one to him to keep, and show the Superior, that he might examine it, and if he found it orthodox, give permission to introduce it into the school; this he accepted. We went next to see their church, which we found much more splendid than we had expected. There is but one Greek priest here, and he is absent at present. When we returned from this visit to the Catholic priests, we learned from Mr. Chassaud, that the only Maronite priest in the place had called upon him during our absence. The consul represents him as a very civil man, considerably above the rest both in talents and morals, which with the others stand very low. Though we should probably have seen his character in another light had we had opportunity of discussion with him on religious subjects, for, among all the various denominations of Christians in this country, none are so violently opposed to the Scriptures as the Maronites, (unless, indeed, the Latins exceed them) yet we could not but regret that we lost the opportunity of meeting one, who possibly might be an exception to the general rule.

*Lord's-Day, Oct. 1.*—We were to have had divine service to-day in English, and I had chosen a subject for the occasion; but when I came down to breakfast, Mr. Chassaud told me that his Dragoman and a few others had asked him whether there would not be preaching, and that being told there would, but in English, they had requested it might be in Arabic that they might attend. Hearing this, we resolved to have it in Arabic, and they were much pleased, and went to inform their friends. Not being sufficiently versed in the Arabic, to preach in that language on the subject I had chosen, we took the third chapter of St. John's Gospel, and agreed that both of us should make our remarks, as they might occur in reading it over with our hearers. Eight or ten natives collected; and commencing with prayer, we spent an hour in expounding the great and fundamental doctrines of the Gospel as taught by our Lord himself in this chapter. May his blessing rest upon this preaching of the Gospel on the site of ancient Tyre!

*Oct. 2.*—Hearing that our muleteers, not knowing the proper road to Safet, were going to take us nearly a day's journey further round, we procured a guide before we sat out. Our road was a constant, but gentle ascent. We passed some narrow defiles between the rocky mountains of Anti-Lebanon, where there was not a breath of air; and the sun resting all the day on the naked rocks on both sides, the heat was so powerful, that we sometimes felt nearly suffocating. Towards evening, we reached a village called Bintel-Chebail, (the daughter of the mountains) and found a comfortable room in the Sheikh's house.

*Oct. 3.*—We mounted our mules before sun-rise, with our faces towards Safet. After riding four hours over rugged mountains, woody valleys, and a barren plain on the mountain top, that city, which being set on a hill cannot be hid, came into sight, apparently very near to us, but we found many a tedious hill and dale intervening before we reached the foot of that chief of hills, which is not of an

easy ascent. Having got into the quarter of the Spanish Jews, we could not find the German Jew here who has English protection, and to whom we had a letter from Mr. Abbot; his English name being unknown to them. The owner of the house, however, before which we stopped to enquire, kindly invited us in, and offered us a room. This being very small and uncomfortable, we thought we had better first look about for some better accommodation. In the mean time, another Spanish Jew, seemingly of some importance, came in, and after much boasting, told us, that he was the only man who could procure us proper accommodations. Although his manners and loquacity were unpleasant, we gladly accepted his services.

*Oct. 4.*—In the forenoon we set out to visit some of the rabbies and synagogues. Rabbi Amram's house being near our lodgings, we went to call on him first; but on approaching the house, we heard weepings, lamentations, and howlings from within, which, on inquiry, we were told, were occasioned by the loss of his infant daughter, who had just expired; and we thought it better to postpone our visit. We therefore enquired after the house of our friend Yakooti, to request him to introduce us to some of the chief rabbies. He took us to the house of Rabbi Gershon, a Polish Jew, who received us with kindness. My speaking German is a sufficient introduction to any German Jew, in this country, and always furnishes me with an opportunity of commencing conversation with him. Brother Macpherson found several Polish Jews able to speak Russian, and thus we both became agreeable visitors. They were all very inquisitive after news, and we, not desiring at present to enter into discussion, contented ourselves with answering by general remarks, and by enquiries concerning their numbers, and their condition in this place. Their calculations, however, differ so widely, that it is not possible to know the truth. Things are very dear, on account of the locusts this year eating up every thing green, and the cattle are dying. We visited some of the synagogues, and were every where asked for news: all seem pleased

and surprised to hear us speak German and Russian. Rabbi Israel, in whose house Mr. Jowett and Mr. Fisk lodged during their visit to Safet, we did not meet. His wife told us, that his custom is, when great solemnities are near, to shut himself up, and see nobody without urgent occasion. The great day of the atonement being at hand, prevented his seeing us. He is supposed to have been engaged in fasting, prayer, and ablutions. His wife said, however, that if we particularly wished to see him, she would call him. I said we hoped to see him another time. After our return to our lodgings a number of persons called, some wanting one thing, some another. I was able to supply some of them.

As I was walking through the street, I met a young German Jew, called Naphtali, who bought the Scriptures of me at Beyrout more than once, and who afterwards repeatedly called on me to ask if I had received any new supply. So anxious was he when last he was with me, that he begged me to sell him the Hebrew Scriptures I expected before their arrival, lest some one else should get them. This I refused, but promised to let him know as soon as they arrived. His first question, when he saw me to-day was, whether I had received any Bibles, and I was able to reply in the affirmative, having found two boxes of Hebrew Bibles in Sour, deposited in the Consulate there by Dr. Dalton. We soon agreed on the price, and he took all I had, sixty-four in number, and would have been glad of more.

*October 5.*—The Secretary of the Governor, who is almost the only Christian in the place, and to whom I had had a letter of introduction, called according to promise to take us up into the Castle. Having mentioned to the Governor that two Englishmen had arrived, the Governor said he should like to see us, and had therefore ordered the Secretary to invite us to take coffee and a pipe, and see the Castle, and view the country from the top of it. We accepted the invitation, and went with him up the Castle-hill, which is considerably above

the city. At the gate of the Castle we found the Governor sitting, judging the people who were standing round him, much in the same way; I imagine, that Moses did. After the usual salutations, he directed the Secretary to take us up into the Castle, and we expected to have had a further interview with the Governor, but we were disappointed. The Secretary afterwards conducted us to the top of the tower, and we had a most beautiful view of the country, extending even to the mountains of Judah. The lake of Genesareth lay open to our view, and apparently at our feet, and we fondly recollected, and rehearsed the history of many scenes, in which our Saviour and his Apostles were engaged in this interesting spot. At the southern extremity of the lake, the Jordan issues out, and winding along the narrow valley, is at times sheltered from the view by the rocky hills which bound it, till it is lost behind the more distant ones. All the hills of Galilee, the mountains of Ephraim, and the heights of Judah seemed to spread along under us, and served to remind us of many events recorded in Scripture. Among these, Mount Tabor rears its head above the rest, and seems to prefer its claim to the title, "holy mountain," as having been honoured with the display of the Redeemer's glory in the days of his flesh. This being our last day of remaining here, I endeavoured to look out for a house, with a view to a future residence in this place, and mentioned the subject to Yakooti. He, with his usual boasting, told me that he was the only person that could procure me a house. "No Jew (said he) will or can let his house to you without my concurrence. We have an agreement with the Government, that neither Turk nor Christian shall be permitted to live in our quarter, except by our consent. But do not be the least concerned, for I will procure and secure you a good house upon advantageous terms." I proposed to him to see the house Mr. Lewis occupied for a short time. This, according to his description, was very uncomfortable, and he proposed another, which he said was much better, but, he added, he knew

one still better, namely, the house we were lodging in. He proceeded to point out the conveniences, and they were, indeed, so obvious, that I engaged it at a very moderate rent, for six months, and thus I have succeeded in accomplishing what I consider a very important object.

*October 6.*—The apparent distance of Tiberias from hence, when viewed from the Castle, is a journey of three or four hours, but we found it to be a tedious ride of six hours. The greater part of the road is a constant descent over rocky mountains, and narrow, sometimes fruitful vallies. The last two hours it runs beside the lake, first over a fine plain, covered, at present, with Indian corn, which has escaped the locusts, and then on the side of the mountains which bound to the lake. Never did I feel the heat so oppressive as in this place; nor does the lake make it cooler, for the water, though fresh, is luke-warm, and even that of a little streamlet which comes down from the mountain is hardly better.

*October 7.*—The celebrity of the Jordan in Scripture, and the later fame of the hot baths of Tiberias, induced us to visit the place where the river issues from the lake. The waters were very shallow, and we passed over dry-shod, walking on the stones of a ruined bridge. The deepest place we could find hardly afforded us water to bathe in. The dryness of the season, no rain having fallen for more than five months, and the snows of Lebanon having already ceased to send down their streams, will account for this. Besides, the river gradually increases in its course towards the Dead Sea; so that one can easily conceive of it to be a very considerable stream near Jericho in the rainy season, though here, and in this season, it hardly deserves the name of a river. The length of the ruined bridge at this place, sufficiently attests its ancient size; and, probably, during the rainy season, and the melting of the snows of Lebanon, in the summer months, it does not now fall much short of its former grandeur. Visits to these places, which are frequently mentioned in Scripture history, are very

interesting, and tend to impress the mind with the facts of Scripture history, and the description there given of past events, or prophetic future times.

While sitting in the shade of the ruined bridge, we were surrounded by Bedouin Arabs, (the true sons of the desert,) whom we had an opportunity of conversing with. On our return from this interesting spot, we visited the hot-bath, but, having ordered the water, which had cooled by standing some hours, to be let out and fresh let in, we found it so hot that we could not venture into it.

Oct. 8.—This afternoon we spent among the Jews, and visited their synagogues, the college, and the second rabbi. We were kindly received, and conversed with them in their native languages, German and Russian. The chief synagogue is a pretty large massive building, near the lake. The college, of ancient celebrity, is furnished with a good collection of Hebrew and Rabbinical folios, and it adjoins the chief synagogue; the precincts are occupied by several schools for boys. The state and character of the Jews here are much the same as at Safet, answering to St. Paul's description, "Going about to establish their own righteousness, they have not submitted to the righteousness of God," even "Christ, who is the end of the law for righteousness, to every one that believeth." We visited the Greek Catholic church of St. Peter and St. Paul, said to be built on the spot where our Saviour appeared to Peter and his fellow-disciples after his resurrection, on the memorable occasion of the miraculous draught of fishes; but we did not come in contact with the priests. One of them, indeed, called at our lodgings, but we being at dinner, he went away, and we had no opportunity of conversing.

*(To be continued.)*

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## DOMESTIC.

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### TWENTIETH ANNIVERSARY.

THE Anniversary Sermon of the London Society was preached at

St. Paul's, Covent Garden, on Thursday evening, May 8th, by the Rev. Thomas Thomason, M.A. Minister of Trinity Church, Cheltenham, and late of Calcutta. The subject was taken from Isaiah xxx. 18: "Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for him."—The collection amounted to £54. 19s. 9d.

The Annual Meeting was held at the Freemasons' Hall, on Friday morning, May 9. The Chair was taken at twelve o'clock, by Sir Thomas Baring, Bart. M.P., President, who called upon the Rev. C. S. Hawtrey, Honorary Secretary, to open the Meeting with prayer for the Divine blessing. The Rev. Basil Woodd addressed the children of the Society's Schools, who then sang "Hosanna to the Son of David," and were dismissed. An abstract of the Report was read by the Rev. J. B. Cartwright; and a statement of the accounts was laid before the Meeting by Sir Robt. Harry Inglis, Bart. M.P., the Treasurer.

The following Resolutions were then passed unanimously.

On the Motion of the Hon. and Right Rev. Lord Bishop of Lichfield and Coventry; seconded by Right Hon. Lord Bexley,

I. That the Report, of which an Abstract has now been read, be adopted and printed; and that this Meeting desire to acknowledge, with thankfulness, the continued evidence of the Divine Favour, which has been afforded to this Society during the past year.

On the Motion of W. Wilberforce, Esq.; seconded by the Hon. and Rev. G. T. Noel,

II. That this Meeting rejoice to hear that the Scriptures circulated by

this Society in Hebrew and Jewish have been extensively read by the Jews,—confidently believing that this will be, under the Divine blessing, an effectual means of withdrawing their attention from the vain traditions, by which they have hitherto made the Word of God of none effect.

On the Motion of the Rev. C. Simeon; seconded by the Rev. H. McNeile,

III. That this Meeting observe, with gratitude to God, that there is great encouragement for the establishment of additional Schools for Jewish children at several of the Missionary stations—that there is a general demand for increased Missionary exertion—and that the attention and enquiries of the Jewish nation are powerfully excited on the subject of Christianity—and feel, that it is an imperative duty to avail themselves of these providential openings, to the utmost of their power.

On the Motion of the Right Hon. Sir G. H. Rose; seconded by the Rev. D. Wilson,

IV. That this Meeting desire to offer their cordial thanks to those Clergymen who have assisted in visiting the Auxiliary Societies during the past year, and earnestly hope that the Society will receive increasing aid in this important department of their labours.

On the Motion of the Rev. E. Bick-ersteth; seconded by the Rev. W. Allen,

V. That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, Physician, Surgeon, and Committee of this Society;—that the Officers be requested to continue their services;—that the Rev. C. Simeon, the Rev. Basil Woodd, the Rev. Wm. Marsh, and the Rev. David Ruell, be appointed Honorary Life Governors of this Society, having rendered it most essential services;—that the thanks of this Meeting be also given to the Rev. Thos. Thomason, for his Sermon preached last night at the Parish Church of St. Paul, Covent

Garden, and that he be requested to allow it to be printed with the Report; and that the following gentlemen be the Committee for the year ensuing, with power to fill up their number:—

Lieut.-Col. Latter  
Capt. Geo. Gambier, R.N.  
Wm. Lardner, Esq. M.D.  
Messrs. James Barry  
John Bayford  
J. S. Brooks  
H. C. Christian  
Wm. Harding  
Thos. Hartley  
Chas. Holehouse  
G. T. King  
William Leach  
John Mortlock  
Francis Paynter  
John Cole Symes  
James Taylor  
Henry V. Tebbs  
Edward Wyndham.

On the Motion of the Hon. and Rev. B. Noel; seconded by the Rev. J. H. Stewart,

VI. That the thanks of this Meeting be given to Sir Thos. Baring, Bart., for his able conduct in the Chair.

The Meeting concluded with singing "Praise God from whom," &c.

The collection at the doors amounted to £87. 15s.

The amount of the contributions received for the year ending March 31, 1828, was £12,727. 7s. 3d.

#### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, June 1.

*Subject.*

THE OUTPOURING OF THE SPIRIT A PROOF THAT JESUS OF NAZARETH IS THE PROMISED MESSIAH.—JOEL ii. 28, 29.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

#### LITERARY NOTICES.

Lately published,

The Words of Scripture concerning the Glorious Advent of the Lord Jesus Christ, and the Restoration of Israel.

The second volume of the Missionary Journal of the Rev. Joseph Wolff, Missionary to the Jews.

\* \* \* The List of Contributions to the London Society is deferred till next month.



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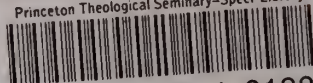
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